Hargopal Singh
S.I. Punjab police
Feroze pur district

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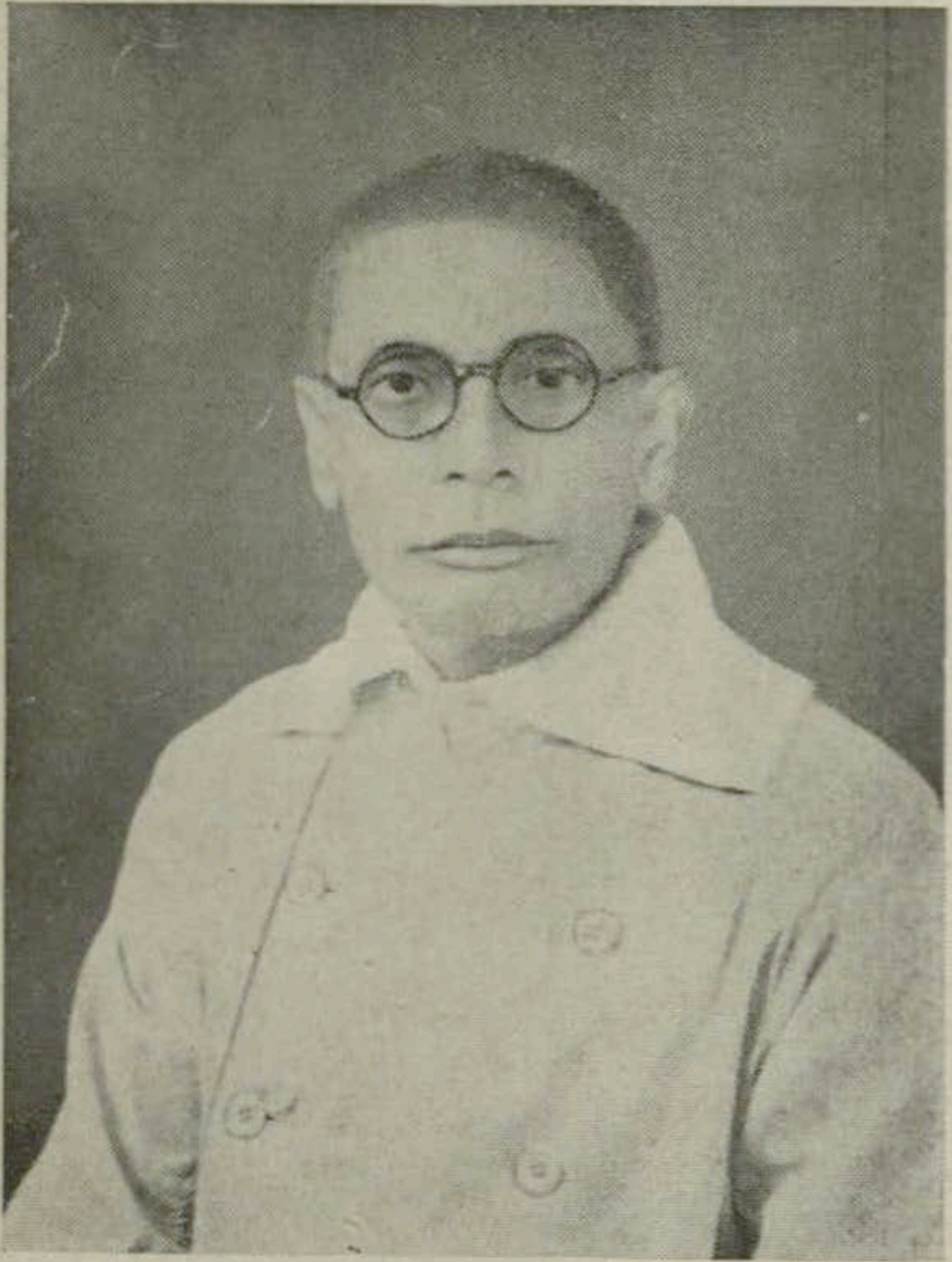
The Author (at the age of sixty).

HUMANISM

OR

THE HUMAN RELIGION

BY

SWAMI KRISHNANAND

A Cosmopolitan Monk, Citizen of the World and Servant of the Universe.

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PREFACE

Religion appears to bave been ruled out from the world of to-day. Even the moral laws are very seldom observed now. The only thing that interests the people now is the self-interest, while selflessness forms the main plank of religion. Everyone, whether an individual being, or a community, or a nation, is actuated by the spirit of self-aggrandizement. And it is very curious to note that everywhere—on all platforms and debating centres—we hear phrases and speeches talking of the most sublime moral and ethical laws and taking solemn vows and pledges to adhere to the principle of freedom, democracy, universal brotherhood etc. Sometimes, they may be seen to stick to the principle, so long their self-interest is not jeopardised or so long they are not strong enough to exploit the weaklings. In their opinion, religion is meant for the weak people and it has no importance in the worldly life. Not only that, some people want to get rid of religion altogether, as it has been stated to be the cause of many havocs and disasters brought down on the earth. The present communal fracases that are being perpetrated in the very name of religion are supposed to corroborate their assumption. But the most regrettable thing is that nobody takes th

trouble of judging impartially if it is religion or the abuse of religion that may be held responsible for such disasters. Neither a fair chance has ever been allowed to prove its inefficiency. In fact they have tried to probe the depth of the sea without ever being on the sea-side.

A great injustice is thus done to religion and to the ancient sages and prophets, who prescribed the laws with a view to bring down peace, unity and love on the earth. People do not think for a moment that these sages and prophets, whose sincere humanitarianism no body can question, can not be supposed to be guilty of misleading the people for generations after generations.

To take the name of religion or to utter slogans in times of tensions, is not sufficient to prove that religion is useless in the daily life or that it is the cause of all disasters. Before such deplorable aspersions are made, people should study all religious views with a view to ascertain their intrinsic value and should tread on the path enounced by these laws in the way of demonstration of their practical importance.

The intellectual humanity is now engaged to tackle all sorts of intricate problems arising out of politics, economies and social matters. Why should not they take some trouble in solution of the problem of religion that will undoubtedly form the basis of all political, economical and social structures? It is for the purpose of drawing their attention that I have

made an endeavour in these pages to justify (poor ?) religion, to find out the fundemental truth lying under all religious cults and creeds, and to show its practical utility in establishment of the long-desired universal brotherhood and peace, which is the goal of all religious principles.

It is hoped that the thinking world will find in this book many things to think over and the practical world much to do, if they are really inquisitive after truth and sincerely earnest and enthusiastic to do good to the world.

To serve the humanity with what I have gathered after long meditation and toil, is the motive underlying the publication of this treatise. All the labour and penance I have undergone in this life will be considsred fruitful, if the humble service be accepted by the people, whom I regard as the true expression of the All-Pervading God or of my own SELF.

Here I am very glad to ecknowlege with thanks to Rai Bahadur Lala Jodhamal Kuthiala of Hoshiarpur that through his benevolence this book has been made to see the light of the day. By this act, he has certainly subscribed to the cause of world peace, which is its aim.

JWALAMUKHI
APRIL, 1940 KRISHNANAND

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HUMANISM
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CHAPTER I

Religion And Its Origin

EVERYBODY, man and animal, wants happiness. Even a dog would not sit on the ground, if there be any beddings available. In fact, creatures have certain natural instincts and the instincts are after happiness. They feel happiness in taking delicious food, they take pleasure in sound sleep, they feel a strong urge for sexual pleasure and above all, they want to live an eternal life and that for the sake ef enjoyments. But the animals other than the human beings travail under a great drawback. They fall easy victim to these instincts and suffer lots of troubles in pursuit of objects of pleasure. They have no power to control these instincts, nor they feel any necessity of controlling them ; while the human being is endowed with discretion and power to control them and use them to the best advantage. Actually human beings have the

necessity of self-control. In consideration of keeping up good health both of body and mind, they are compelled to restrict the activities of the senses. For example, if they do not check the palatal lust and continue to satisfy it by taking in dishes after dishes like King Nero of the Roman history, they are sure to fall sick within a short time. And such will be the inevitable result if they indulge in other sensual pleasures.

Moreover, men are social beings. They cannot do without society. They do not like to live alone, nor they can pull on with such life. Admittedly social life requires mutual goodwill and co-operation. Therefore the people should not only look for their own happiness but think equally for the happiness of their fellow beings. They may enjoy but by no means stand in the way of others' enjoyment or fail to allow possible facilities for the same, as they demand themselves. On the contrary, if like animals, they run after the objects of senses and show no respect to the feelings of the fellow brothers, no social life can be possible under such circumstances, anarchy will prevail everywhere and the law of "might is right" will reign in the world. The mighty people will dominate the poor and weaklings and exploit them for self-gratification. The existing situation of the world verifies this truth. Just like animals, they are after the objects of pleasure ; and those in power secure them by any

means whatsoever, fair or foul.

And the most funny thing is that they claim to be civilized. They do not feel the least ashamed to usurp the rights of others on the apology of civilization. It is not considered for a while, if such naked brutal acts on their part, be esteemed as civilization, there can be no reason why the lion, king of the forests, who overtakes and devours the weaklings, should not be eulogized as a civilized being. What is civilization? Does it consist in mere refined standard of living (that at the cost of others), masked selfishness and tactics or the art of deceiving others? Certainly not. The word civilization according to the English vocabulary means an advanced stage of social life. Whither the advancement leads the society? To a chaos or to a peaceful state? The present form of civilization is undoubtedly leading the human society to a chaotic state, as is manifest from the present plight. The aim of civilization should be to bring in peace and harmony in the human sooiety, in which all sorts of people, strong or weak, black or white, believers and non-believers may find a peaceful home. In true civilization there is no room for racial hatred or communal hostility giving rise to segregation or repatriation. But such methods are most ruthlessly being resorted to in some states that are supposed to reach the zenith of civilization. This is nothing but palpable abuse of civilization. Such steps are most inconsiderate and

irrational too. Assuming it, for instance, that any power of the present day rises to the paramountcy over the world, where will she then segregate or repatriate the people who are not to her liking or to her purpose? Will they be machine-gunned wholesale? All glory to western civilization!

Some people, who are admirers and imitators of the western methods, support this form of civilization on the ground that in politics (राजनीति) such things can be justified. They are sadly mistaken. Politics are not worth the name if they are influenced by the narrow motives of self-aggrandizement and encourage the usurpation of others' rights. Usurpation is equally condemnable whether it be committed by an individual being or by a nation. True politics should not only ensure good government within a particular range but stretch forth protection over the weak people and subdue the usurpers. And true civilization should aim at elevating the status of the whole mankind, so that they may live togather peacefully just like a joint family.

Don't think that we have entered into a side issue. True civilization and politics are not foreign to religion, which forms the sound basis of all political, social and economical structures, as will be shown hereafter. And they cannot stand unless supported by religion. The present deplorable state of civilization and politics

is due to ignorance and disregard of religious laws.

In order to aviod this sort of catastrophe and to make the human society a peaceful habitation for all people, universal brotherhood is essentially necessary. But instincts after personal pleasures lead people to be selfish and to overlook the doctrine of brotherhood, which demands concession or self-sacrifice. But they want to enjoy happiness alone or in a isolative form which is not possible at all. In order to be happy, everybody will have, at first, to look after the happiness of all his family members, but for which, there can be no peace and happiness. Next, it will be necessary to look for the happiness of the society or community he belongs to, Otherwise, various sorts of harassments such as isolation, litigation, theft etc. will have to be confronted, that will mar his happiness. Supposing that he has been doing his duty towards his society or community but fails to render his quota towards the country or nation, can he expect to be happy under such circumstances? Never. The country or nation can not tolerate his apathy and will certainly impose on him burdens and limitations of various sorts spoiling his happiness. After all, if he be faithful to his nation but cherish no goodwill towards the neighbouring nations, as the people of the different nationalities of the present day are accustomed to do, there is no hope of his being happy. This is being proved to the hilt under the pending European war.

It is therefore held that the idea of happiness is nothing but mirage, if it is sought in expectation of enjoyment in isolation, Pleasure or happiness must be shared by all whether it consists in sensual enjoyments or anything supersensuous. So human beings are under the necessity of expanding the idea of enjoyment to cover the whole world, and therefore, checking the natural instincts, as we have stated before, so that they may not be puppets of selfishness, which is the only impediment in the growth of universal brotherhood. For the purpose of guidance of the people in the path of self-control and in order to create a finer susceptibility for mutual love and goodwill, certain laws or rules have been prescribed in the very beginning of the world. If no beginning and end be contemplated, these laws or rules may be deemed to be perpetual or eternal along with the eternity of the world.

Such laws or rules constitute religion. Originally they were, as if part and parcel of the human nature, as the history of the primeval people used to show. Actually, it is still verified by the fact that some people living in the Himalayan ranges are naturally of religious bent of mind. They are lovers of humanity to such a pitch that any man coming from the remotest places becomes quite at home at their houses. They do not know how a man can suspect or disbelieve a man. They do not use any lock for fastening the

door. They live on very very plain food and clothing and with that much, remain content. Covetousness, slandering and fraudulence are still unknown to them. It is but strange that these people are, according to the opinion of men of modern civilization, savage, unrefined, primitive and so on. Attempts are also being made to bring them into light, *i.e.*, to make them forsake their simple and religious nature. To certain extent, they have been found to be successful too. In the lower tracts, the people have already been contaminated and made to deviate from the religious laws, as is the case in the countries at large.

Whensoever, the world deviates from these rules and be actuated by sense of self-gratification, great confusion or derangement is apprehended, and some Prophet, Apostle or Avatar appears in the field and makes an attempt to reinstate them. Each of these prophets or sages preaches the same eternal laws, although sometimes in new costume, by reason of the well-known fact that old things exercise no charm on the peoples' mind. In giving these laws new forms they might have recourse to mix them up with some traditional stories or mythologies that would help in creating a relish for the very same laws and inspiring an awe against transgression. In addition to this, they might have introduced some reform in the mode of living of the people who followed their doctrine. Thus, the various kinds of religious cults or creeds

prevalent on the earth, appear to be separate from each other, notwithstanding the basic principles are the same everywhere—all leading to the same goal, Universal Brotherhood and Peace.

Now, these eternal laws that are common in all religious cults, as we shall show here-after, consist of certain "Does" and certain "Do-nots". They may be summed up as follows:—

1. Do believe in God and love Him with all heart.
2. Love your fellow beings as yourselves.
3. Respect your parents and elderly people.
4. Be righteous in all deeds and thoughts.
5. Do always remain content.
6. Do good to all alike, friend or foe.
7. Do not destroy life for self-gratification.
8. Do not covet others' possession.
9. Do not commit adultery or indulge in sexual pleasure.
10. Do not slander.
11. Do not defraud.
12. Do not indulge in intoxication.

These rules are known to all. Everybody admits them to be essentially necessary for the harmonious growth of the human society. Excepting the first one exhorting belief in God, the atheists hold them to be moral laws. They are opposed to the idea of a

creator, God, and say: "What is the necessity of the conception of God, when the moral laws are sufficient for the purpose of guidance of the people"? They may argue so. But there are only a few people who have an idea of moral laws and still less are those who observe them in parctice. And there is nothing to bind them down to these laws except their own conscience. So, we see that moral laws may be effective only in cases of men of culture and education, especially on whom the dictates of conscience prevail. But, for the vulgar people, who have got no education and culture and know scarcely what is morality, the conception of an All-powerful God who can chastise the wrong-doers and reward the righteous, is the only guide. Let, therefore, the moralists do their part, *i.e.*, observe the moral laws strictly and tenaciously and help the growth of peace and harmony in the human society. They may rest assured that the believers in God and therefore in Religion, will do the same amount of work in the growth of human society as themselves, and will in no way hamper the cause. In fact, both believers and non-believers will have to work or play the same role in the theatre of the world.

Amongst the remaining eleven rules—no matter whether you call them religious laws or moral—the predominant is the love of humanity. If a man

simply loves his fellow beings, he must be a respector of parents and elderly people ; he must be a righteous being ; he must remain content under all circumstances, because discontent often leads people to do wrong to others ; and he must do good to all alike, because he loves them all. So he cannot destroy others' lives ; he cannot steal others' property ; he cannot commit adultery with other's wife ; and he can not lie or defraud others. The rules other than the love of humanity are, therefore, subservient to it. And love of humanity or love of the world is equivalent to love of God, for, the world is the exprsssion or manifestation of God from all religious and philosophical point of view, as will be shown in the following chapters. Thus we can assert that anybody who loves the world, loves God in practice and *vice-versa*, whether he admits it or not. But, we can not deny that love of God lends a grace to the whole fabric, which the non-believers cannot appreciate or get the benefit of.

Now, whether there is God as the ultimate cause of this world or not ; if there is what is the true nature and form of Him ; whether people derives any benefit by believing in Him or not ; these are questions involving serious controversy. Up to-date, no satisfactory solution of these questions appears to have been arrived at. People of different shades

of opinion represent different methods of solution, But none of them can be relied on as beyond all doubt and flaw. We, therefore, refrain from such discussions and would not add to the many futile attempts to solve them, so far done. Nor we have got opportunity enough to enter into such controversial points. For, we can not shelve for any moment the necessity of comfort and safety of ourselves, even when engaged in philosophising, which, of course, can be safely shelved for a time. So, instead of devoting time and energy in reasoning and argumenting, we have preferred as the foremost duty the task of finding out an way to collective safety and happiness, but for which, no individual safety or happiness can be guaranteed. In its way, which in our opinion, lies through establishment of religion, belief in God is essentially necessary. More-over, we find that most of the religious cults and creeds believe in God. As this is an epoch when democracy is given the preference, we have adopted belief in God as the opinion of the majority. Besides, it requires no argument to prove that we are. And there must be some efficient cause whence our existence has come into existence. To deny that is to deny ourselves, which nobody can do. Whether you believe in God or not, you are under the necessity of observing the moral laws or rules of conduct for preservation of peace and order in the earth. And that is the most difficult

portion of the task. Belief in God, in addition, involves no harshness nor it costs anything. It is therefore rightly exhorted in all religious principles to recognise the Universal Father, where people can safely surrender themselves and release their heart ; and to stick to the religious laws in proof of such recognition. This principle certainly ensures personal as well as Universal peace and hapiness, to which there is no other royal road. Srutti gravely proclaims : नान्यः पन्था विद्यते ऽयनाय *i.e.*, there is no way (to peace) other than this.

In the practical field, we see that no human body or society can pull on well without belief in God and religion. The Soviet Russia, we hear, outvoted them (God and religion) from her territory, lock, stock and barrel. Bur subsequently the process proved to be failure. As the inevitable result, the people have turned out to be roguish to the utmost degree. In fact, as a machinery can not work well without a conductor or regulator, the world-work can not be smocthly carried on without God, who is the Regulator of the Universe. Whether the Regulator exists and works perceptibly to our senses or not, the very belief in His existence sets things in orcer.

At present the world has made tangible advancement in science basod on the law of cause and effect. So they are not willing to put much faith in the

religious commandments that are not justified with rhyme and reason; and in consequence, the bondage of religion on the humanity has become slack. It is for that reason, that innumerable laws and ordinances have become necessary for checking the activities of the habitual sinners against order and peace, while a few simple religious laws are sufficient for the purpose. Despite the existence of so many laws and codes the number of crimes is daily increasing as it appears from the statistical reports. Why it is so? Because the modern laws are laws but God-less and can not produce the moral effect which the religious laws exercise on the peoples' mind. Those who abide by religious laws, build up their character for ever and need not face any other laws. They are already law-abiding people, place them wherever you like. They have become good and set example for others to be so. But the modern laws can not help in framing the character. They are simply intended for creating dread and awe in the peoples' mind and thereby try to preserve peace and order but not successfully. The formation of moral character or religious life is out of question to the modern law-makers. The clear aim of their work is to exploit the people under subjection; and even in cases where peoples' government is established, no importance or value is attached to the moral up-lift of themselves, their objective being to produce wealth for free-enjoyment—eating, drinking

and being merry. But the authors of religious codes had in view the true happiness of the people which certainly does not consist in such carnal enjoyments. Their object was to bring down on the earth justice, unity and Peace.

Besides, the modern laws have another great drawback. They are always open to amendments and annulments. The present legislatures are working all the year sound. Still, they are embarassed and at a loss to understand how to bring in peace and happiness, although in a particular region. The fact is, the ancient sages had a clear vision or insight into the human nature and knew well how to regulate it, while the modern law-makers are only seers of the surface or the outward aspect of the human mentality and their views are too much narrow to touch the people uniformly without letting in any loop-hole for baffling the project. This is why the work of amendment, annulment and enactment are going on, while the religious laws have been passed for ever, equally applicable to the past ages as well as to the modern times. They are impregnable to any sort of addition and alteration or repeal and are therefore called as perpetual or eternal laws.

Now the question may arise: who has made these laws? Old scriptures, such as Vedas, Quran, Bible and such other original books on religion have been

believed to be breathed out or dictated by the Creator Himself. We have no objection to such a conviction. As a wise father may frame rules for the up-keep of peace and harmony among his children, as a good government enacts laws for preservation of peace and order within its territory, so the personal God may be expected to prescribe laws for the peaceful pull-on of His creation. There is nothing unnatural in it. Neither do we remonstrate with those who do not believe in personal God or in the scriptures being breathed out or dictated by Himself. It may be that just like the modern laws that are the products of the best intellects of the time engaged in finding out a way to happiness for the people, the Vedas and other scriptures might have been given rise to by some particular sages or congregations of sages. There is no harm in this sort of conception too. We need not trouble our brains over such controversies. The authors of these laws were undoubtedly godly souls, if not God Himself. Godly souls, when lose their "I-ness" or egoism in that of God, become God. In that mood, whatever is revealed by them as intuitive truth can be treated as God's revelation.

We have called these authors as Godly souls. The epithet can be justified in another way. They were certainly free from the narrowness that betrays the human nature. They thought and worked for the happiness of the universe which is beyond the

range of human intellect. It is only God or god-like people who can take the universe into consideration. Of course, there had appeared on earth many false prophets who were no better than human beings and therefore were subject to limitations natural to humanity. With some particular aim other than the human happiness, they have created a number of sections and subsections in the human society, the body of which has been thus dissected peace-meal giving rise to racial and communal frictions which the world of the present day is sick of. They were neither world-teachers, nor theirs are the true religions. The aim of true religion as we have pointed out before is to rear up collective unity, peace and happiness. How can we call it religion which is apparently meant for bringing down rupture, quarrel and bloodshed on the earth.

Such false prophets were in fact enemies to the human society. It is at their instance and to our utter misfortune that even the world-teachers, who were above sectarianism, had been confined in certain folds of the like nature. Whatever the world-teachers preached, preached for the good of humanity. Still, their followers, unable to grasp their ideal as well as to differentiate themselves from those of the false prophets formed themselves into some particular section. Hence arose the present crisis and the people have become out of wit to understand what is the real path and how to get rid of the present entanglement.

The blame surely rests on the people themselves who are easy-going and do not take the trouble of thinking for themselves. They are fond of ready-made things and do not judge if the things handed over to them is helping to their happiness or inimical to their interest. Anything presented to them in forcible and vociferous terms is welcome to them. This is quite unbecoming and incongruous of them as human beings. No one should put imphicit faith in any doctrine at the very first sight or follow anybody blindly however great and prominent he may appear to be. On the other hand, they should excercise their own power of judgement which the benign Providence has provided them with, and scrutinise the merits and demerits of everything they may feel attraction for. Before acceptance, to think over the matter thousand times and to put it to the severest test possible ; and once accepted, never to flinch therefrom, such should be the principle of a man.

It is for such scrutiny and test that we place before the people the fundemental principle or truism inherent in all cults and creeds. This is neither Hinduism, nor Mohammedanism nor any other current faith, but is the common truth lying under all of them as shown in the following chapters. And we call it "Humanism" or the Human Religion.

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CHAPTER II

What is Religion According to Hinduism

SRIMAD-BHAGWAT-GEETA contains in a nutshell the whole precepts of Vedas and other Shastras. People of all shades of opinion respect it as the true exposition of religion and philosophy. It has been published throughout the world, translated in various tongues and received everywhere as Divine message. This is sufficient to prove that the Geeta preaches an universal religion and Bhagwan Sri-Krishna who is supposed to be the Dictator of it can be regarded as a world-teacher. If judged impartially, He is above sectarianism. He has always in view the good of the humanity. He is, therefore, observed to be fond of expressions like नराः, मानवाः जनाः as the synonym of "men," and nowhere you will be able to find out a word with the curtailed sense such as Hindus, Aryans or Sanatanists. His philanthropy is beyond doubt.

Before entering into the details of Geeta-teach-

ings, we shall deal with certain preliminary practices laid down for the beginners or students of religion. These are inevitably necessary for formation of character and concentration of mind, without which nobody can hope to grasp the high ideal set forth in the Geeta Shastra. They are :—

अहिंसा (non-violence)—abstinance from violence by thought, word and deed. Not to think evil of others, not to use harsh and malign words and not to destroy life or hurt anybody, these three precepts have been brought together in अहिंसा (non-violence). But it is very doubtful if unadulterated non-violence can be practised in life. By courting sufferance, we can to some extent, influence the heart of the aggressive party, who are human beings with human hearts. But in case of wild animals and people with beast-like temperament we can not expect the least sympathy when they attack us, however non-violent we may be in spirit. In support of this statement I can give an instance as happened in my own life. I live here (Jawalamukhi, Himalaya) in a cottage with corrugated iron roof projected outside like cornices. One day I noticed a party of wasp to make an abode on the cornice, which was then no bigger than a small earthen pitcher, and the number of wasps living there was also very small. People, who saw it, apprehended some trouble and advised me to set

fire on it at night's time and kill the creatures sparing none at all. I could not agree with them and told in reply that these creatures had every right that I possessed so far living in this cottage was concerned ; as long as they would not disturb my peace, I could not see any reason why should I be aggressive. Truly speaking I cherished no hostility towards them and it was my firm conviction that they too would have no hostile attitude towards me. However, within three months their house resembled a big water pot with many outlets just like a fortress, the number of the inhabitants having increased proportionately. Now they became powerful, of course, in their own estimation. Power accumulated can not but burst out in some way or other. Under this rule, they became unfriendly to me on no fault of mine. One evening when I was walking to and fro within my yard just in front of their fortress (I used to do so everyday), one of the gang came shooting to me and stung on the back of my head. How poisonous and painful the sting is, it is known to all who has ever experienced it. I passed the night without sleep. At 4 in the morning the pain subsided, when I got up, took a bath and sat on my seat for morning worship. It was to my utter misfortune as well as theirs that just at day break one of the party came in at full speed through a window which was open just below their fortress and attacked me on the forehead. It was

now clear that these creatures wanted me to vacate the place. My attachment to the theory of nonviolence became ridiculous. I had then two alternatives open to me, to leave the place or to destroy them. If I succumbed to these violent creatures, I would have to leave the place and go elsewhere ; but in like manner I might have to face there another disaster of this sort Thus I might be made to move from place to place all my life. As a living being, I must have some place to lay my head. So, in order to vindicate my right or claim to live somewhere, I was compelled to set fire on the said fortress of my adversaries and to kill them as advised by the people. I don't know if the operation was what was exactly equal to the occasion. But I had to tone down the spirit of non-violence I was so long advocating.

In fact, the creed of non-violence does not mean that man should not have recourse to violence even when his life is at stake or when the freedom of a nation is threatened by some aggressor. If the victim has no power to stand against the assassin or the aggressors, there is no other alternative than to abide by non-violence. It is but weakness to die in cold-blood. To court sufferings and humiliations may be one of the best stratagem for the weaklings to secure some end, which it is impossible to do otherwise. In absence of physical strength we can resort to such methods. But it is doubtful if it is really non-violence

or moral force, as the satyagrahis call. Strickest non-violence can be only possible when the whole world (men and animals) is bent on observing it. For the present, violence for the purpose of self-gratification or gaining some selfish end, may be safely avoided. In any case, whatsoever, we should not take up the aggressive part. And that is the right technique in non-violence

सत्य (Truthfulness)—not to tell a lie or slander. People generally tell a lie as a means to some personal end or to calumniate somebody with such object in view. This is condemned. To tell a lie for the benifit of humanity is not a lie. It is a policy and it is allowed in politics which is directed towards the collective safety and happiness. In the great epic of Mahabharata we see that Bhagwan Srikrishna had many times recourse to some tactics or policy not compatible with pure truthfulness. He might have done so with impunity, for his motive was to save the earth from the atrocious Rajput chiefs who were like thorns in the way to peace. By this means He demonstrated the truth that for securing a wider interest, man should sacrifice a smaller one.

अस्तेय (uncovetousness) not to covet others' possession. To steal is universally condemned. अस्तेय means something more. It prevents one to wish at heart on seeing others' objects of comfort "had it been

for me."

ब्रह्मचर्य (celebacy) wants that no body should indulge in unnecessary sexual intercourse. Strict celebacy is, of course, necessary for those who have renounced the worldly life for devotion to some higher purpose, say attainment of perfection. It renders a great help towards the development of physical and mental strength but for which, no body can hope to do any substantial work in the line. Householders are allowed such enjoyment in their own married wives with some discretion and self-control. Marriage is intended for bringing forth progeny, not for base sexual indulgence. The thing is, self-control should be practiced even in legitimate enjoyment. A man is not to be the slave of the senses. He must have the power to lord over them, *i.e.*, use them whenever necessary for the fulfilment of the sacred duty he is pledged to do as a house-holder.

अपरिग्रह means abstinance from collecting more than the bare necessity. It has a good significance. People should not hoard up stores or treasures more than he is barely in need of. What we have thus hoarded up might have come to the use of many who are really needful. Everybody has an equal right to the lawful enjoyment of worldly blessings. It is unjust that one would live a life of plenty and some one of scarcity, as the socialists declare.

शौच (purity of body and mind) wants that people should cleanse his body by means of regular washing etc. and the mind by avoiding unpropitious thoughts that vitiate it. This process is necessary for keeping up the health of the body and the mind which is essential for higher consummation of the life.

संतोष (contentment) urges to remain content whatever circumstances a man may be in. It discourages ambition for worldly objects such as power, fame, honour etc. But higher ambition, *i.e.*, desire for freedom from all bondage is not forbidden. Want of contentment sometimes drags people to some suicidal steps which is undesirable.

तपस्या (penance) formulates how to get rid of heat and cold, pleasure and pain and such other dual phenomena, both in the physical and mental plane. To secure an equilibrium of mind is the object of all penance. आसन (sitting posture), प्राणायाम (control of breath) etc. are included in this practice.

स्वाध्याय (study of great authors) is highly necessary for gathering all informations with regard to religion and philosophy. To be an up-to-date man, all sorts of knowledge, social, political, economical, religious etc. should be gathered. That can be done by study or स्वाध्याय alone.

ईश्वरप्रणिधान (meditation and worship of God) is

the most important item of perfection. A man should pray to the Almighty God regularly twice or thrice a day as the circumstances allow. All untoward circumstances hampering our advancement may be nullified by means of incessent and genuine prayer to God. By such worship man can come closer to God and know His true aspect as shown by Bhagwan Srikrishna to His beloved Arjuna. The truth that the world is the manifestation of God and that to serve the world is to serve God, reveals to a spiritual student as the result of prolonged devotion, worship and meditation.

These are mainly the disciplines for leading to perfection. The world is the laboratory where we can learn them by practical demonstration. Apart from the world there is no *Sadhana*, no practice, no demonstration. To make it more clear, we would give here a concrete instance. Suppose a man wants to practice non-violence. Where should he practice? The field of action is this world, where provocation for voilence is given rise to. If he can restrain himself under provocation, he may be noted as a student of non-violence. Similarly for practising truthfulness, non-covetousness and such other practices, the world is the right field. A spiritual student need not therefore eschew the relation with the world, which should be regarded as the university where he can get the train-

ing for perfection. The practice of the last item of meditation and worship of God that are subjective affairs, appears not to be dependent on the relation with the world, but really it is not so. A student will come to realise this in an advanced stage, when it will be manifest to him that the world is the true form of God.

When a student finishes this preliminary course of training he may be eligible for entering into the Geeta teachings.

The first six chapters of the Geeta is devoted on Karmakanda (laws of action) with all its pros and cons. We see in daily life that each Karma or action gives rise to a consequence. Sometimes, the result is perceived readily and sometimes it is deferred to an unknown point of time. But the consequence must accrue, because Karma cannot go in vain. Now, if this body by which the work is done or the result of work perceived, passes away before the fruits of action is reaped, who will enjoy the result? In answer to this question Bhagwan Srikrishna deals in the second chapter on the immortality of the soul who resides in this mortal body and says :—

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा
न्यन्यानि संयाति नवानि देही॥

As a man sets aside worn out clothes and puts on

new ones, so the soul whose body is this takes up new vehicles, giving up the worn out.

Here Bhagwan Srikrishna gives a clue to the theory of rebirth which is open to objection. But the immortality of the soul is undeniable. The other cults such as Mohammedanism or Christianity also admit the immortality of the soul, having admitted the theory of resurrection. The dead bodies that are laid in the graves are sure to get putrid and decomposed after a short time. In absence of this body who will rise up on the day of judgement? Undoubtedly it is the soul which will rise up again and reap the fruits of past actions, good or bad. There is, of course, difference between rebirth and resurrection. And the difference lies in the manner of the souls coming into being in order to enjoy the fruits of his action. It is however unanimously admitted that the soul is immortal and comes into being for reaping as it has sown in the past life. This much is sufficient for our purpose.

Bhagwan Srikrishna says in the third chapter that it is very difficult to get rid of this entanglement of Karma, unless it is done in the spirit of sacrifice.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबंधनः।
तदर्थं कर्म कौंतेय मुक्तसंगः समाचर।

The work which is done otherwise than in spirit of

sacrifice or for pleasing God, becomes a bondage. So, oh! Kuntinandan, do work for that purpose, giving up all attachment to the result.

Again he says in the fourth chapter :—

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः॥

He who has no desire for any object and who has no aim whatsoever, does not do a whit of work although engaged in doing, for, he has given up all attachment to the result of Karma.

In the fifth chapter we see :—

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥

He who works and dedicates the fruits in service of God, without any attachment thereto, is not entangled in the Karma, as the leaves of lotus remain unaffected with water.

A man must have to work without which he can not even obtain his livelihood. So Bhagwan gives in these chapters some tactics of doing work, so that the worker does not fall in the snare of Karma. The tactics consist of, as shown above, disattachment to the fruits of work and spirit of sacrifice *i.e.* doing work for the benefit of others or in service of God. Such a procedure requires a student to undergo a system of

training of the mind as laid down in the 6th chapter, where a slight hint of worship or उपासना has also been given.

उपासना or worship of God can be truly performed when the heart of the devotee is purified and the purification of the heart can be best achieved through selfless work. Some critics think that selfless work is an impossible task. Their argument is that whatever a man does, does for the satisfaction of some particular desire. We too admit it. But we feel averse for entering into such hair-splitting deliberation. Ours is the middle path and we take the term selfless work in the most crude sense of working for the benefit of others without expecting anything in return, as the common people understands it. It can not be denied that there is also a self-satisfaction in working for the benefit of others. But is it not something quite different from the satisfaction out of sensuous pleasures? As desire for emancipation is deemed to be no desire at all, so, this sort of self-satisfaction can not be discarded as selfishness.

The principle of selfless work has been fully dealt with in the first 6 chapters of Geeta, which is regarded as *Karmakanda* or laws of action. Next comes *Upasanakanda* or laws of worship. A worshipper must have an idea of the true nature and form of God he is going to worship. So Bhagwan Sri Krishna

enters into delineating the true character and form of God from the 7th to the 11th chapter, the famous *Biswarupayoga*, in which it is shown to Arjuna that the universe as it is, is the manifestation of God. As a student can not be expected to grasp at once the highest conception of God as identical with this gross world, He draws attention in the 7th chapter to a few leading elements and attributes belonging to the world, the substratum or substance of which is mentioned to be the God. According to the gradation of knowledge and comprehension, He would extend the objective view of God until it pervades the whole universe. It should be noted here that the God-head inferred in this chapter merely touches the gross world consisting in the things mentioned, as if the bodies are different from Himself and He imperceptibly remains in them as the sustainer and regulator of their works. At the same time He gives a hint to the fact that whatever there exists in this world is in Himself. He says :—*

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सुत्रे माणिगणा इव ॥
रसोऽहमप्सु कौंतेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

NOTE :—Here Bhagwan Siri Krishna identifies Himself with God. So whatever He speaks of God, speaks in the first person, singular. Those who do not believe Him as an avatar or incarnation may assume that His I-ness has been lost or merged in that of God.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु॥
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम्।
बलं बलवतामस्मि कामरागविवर्जितम्।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ॥

There is nothing beyond myself as the ultimate cause of the world, O! *Dhananjaya.* Everything is woven into me, as the beads threaded on a string.

I am the fluidity in water, O! Arjuna! I am the radiance in the sun and moon, I am the *Pranava* in all the *Vedas*, sound in the ether and the idea of maleness in the man.

I am the sacred scent in the earth, the heat in the sun, the life in all creatures and the penance of an ascetic I am.

Know me to be the eternal seed or origin of the creation, I am the intelligence of the intelligent beings and lustre of all brilliant things.

I am the power of the powerful, unadulterated with sensuous affection and I am the desire in creatures which is not incompatible with religion.

Chapter 8th of Geeta has been devoted on certain modes of worship with their consequences leading to gradual emancipation after death. And the process through which a man becomes subject to the cycle of

of birth and death has also been alluded to here. This chapter is apparently intended to revive the taste for spiritual culture and to create an awe in case of failure to undertake such *Sadhana*.

In the 9th chapter a more comprehensive description of the God-head is given expressing His identity with certain things of this world. God is no longer something seperate from the things living within as sustainer or regulator but he is himself the things outer and inner. He is here described as the doer and cause of certain phenomena as well. He goes on :—

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥
पिताहमस्य जगतो माताधाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ।
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥

I am *Kratu* (certain functions ordained in the Vedas for fulfilment of any desire), I am *Yagna* (certain function prescribed to be done in spirit of sacrifice), I am *Swadha* (entables for the Pitris), I am medicine (for curing diseases), I am *Mantra* (along with the recitation of which ghee is offered to Devas and Pitris), I am ghee (which is offered), I am the fire, (in which it is offered) and I am the act of offering.

I am the father of this world, the mother and the grandfather, and the administrator of fruits of work to beings. I am the sacred knowable *Pranava*, and *Rik*, *Sama* and *Yajur* (Vedas).

I am the fruits of works, the sustainer and proptor (of this world), witness (of commission and omission of beings), the dwelling place (of all creatures), the shelter (for those who are afflicted), the friend (who does good without expecting anything in return), the origin (of the world), the place (where the world merges when reduced to nothingness), the repository (where the fruits of action are accumulated for future enjoyment) and the eternal seed (of the universe).

I am the giver of heat, I take back the rains and send forth again ; I am immortality of the Devas and death for the worldly beings. I am the cause and the effect.

Chapter 10th has been fully occupied in the description of the God-head, as forming or constituting all the predominant and decorative articles and personages contained in this world. The beauty of the description may be tasted from the original book.

In the last *Shloka* Bhagwan Srikrishna says :—

अथवा वहुनैतेन किं ज्ञातेन तवार्जुन।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

Or, O, Arjuna ! what you will gain by knowing such particulars. It will suffice to know that I exist

pervading the whole world by means of only a part of mine.

So far the God-head has been narrated as pervading the whole universe regulating all phenomena, physical, mental and spiritual. Still, no definite form of God is discernible. So Arjuna expresses a desire to see God in the real form, face to face. Bhagwan showed him the naked world-form and told him :—

त तु मां शक्यसे द्रष्टमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

You can not see me (in the true form) by this your own eye. So I give you a clear resplendent vision, you can see my Godly power now.

The world is before Arjuna, he is seeing it face to face, as everybody can see it. What is the necessity of giving him some supernatural power of seeing? Sri Bhagwan gave him the idea of the universe being His true form from the 7th chapter to the 11th. Yet, Arjuna is not satisfied and wants to see the Godly appearance, as if he has not seen or heard it ever. Similar is the case with all human beings who are longing for Godly vision. Although all our *Shastras* from *Upanishads* to *Pouranic* stories vindicate the truth that the world is the true form of God, they are in the darkness, just like Arjuna. Hence arose the

necessity of giving him a special power of seeing *i.e.* removing the veil of ignorance.

After the scene is closed, Bhagwan emphasizes the importance of seeing this world-form as the manifestation of God, as follows :—

सुदुर्दर्शमिदं रूपं दृष्टवानासि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥
नाहं वेदैर्नतपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥

My true form you have seen (just now) can be seen with very great difficulty. The Devas too desire always to have a look of this form.

I am not to be seen in the manner you have seen me, even by means of study of Vedas, asceticism, charity or oblation.

Everybody can see this world with the open eyes. Where is the importance which Bhagwan alludes to so vigorously? Everybody sees the world, but not with the conviction that this is the person of God. There is a vast difference between the seeing of everybody and that of a true seer. It is after a lifelong struggle that an aspirer may hope for such a heavenly vision.

In the last *Mantra* of the 11th Chapter Bhagwan shows the way how to realize Him as such :—

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पांडव ॥

This is a most important *Shloka*, as regards the worship of God, and requires fuller illucidation.

मत्कर्मकृत्—He who works for me. Me here stands for the God, identical with the world, as shown to Arjuna just now. So an aspirer must work for or serve the world.

मत्परमो—who takes or regards me as the ultimate goal. Me, as explained above denotes the world. An aspirer should take this gross world as the highest goal, *i.e.*, expect nothing higher in the sixth or seventh heaven.

मद्भक्त—who serves me. The word भक्ति is deduced from the root भज्. Grammer says भज् सेवायां *i.e.*, भज् धातु is applied to denote सेवा or service. Here Bhagwan requires the devotees to serve Him. But where can a devotee find him for service? He is here all around the devotee in various forms. Whomsoever he will serve, will be a service to God. This is the meaning.

संगवर्जित:—who is not attached to any thing such as woman, wealth or fame. Afraid that the devotee may get entangled in the worldly affairs when he comes into closer intimacy with the world in the way of service, Bhagwan warns him against attachment, which is a great obstacle in the path.

निर्वैर: सर्वभूतेषु—who has no enemy or who is not

an enemy to any body amongst the creatures. A goodwill towards the creatures presupposes love of God.

यः स मामेति पांडव—O Arjuna, such a man can realize me in the true form.

Plainly speaking a student desirous of realizing God, as shown to Arjuna, will have to serve the world, to regard this world as the highest God, and to love everybody—man and animal—with an equal eye. He should not feel attraction for anything nor repulsion from it.

Srimad Bhagwatam, one of the authorities on the Vakti cult, devides the devotees in three classes according to the depth of realization and observes :—

सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः ।
भुतानि भगवत्यात्मन्येष भागवतोत्तमः ।

He who beholds in all creatures the God-head of his own self and who sees all creatures in the Self or God, is the best devotee.

ईश्वरे तदधीनेषु वालिसेषु द्विषत्सु च ।
प्रेम मैत्री कृपोपेक्षा यः करोति स मध्यमः ॥

He who loves God, bears friendliness or goodwill towards the devotees of God, kindness to the ignorant and apathy towards the enemy, is the devotee of the second category.

अर्चायामेव हरये पूजां यः श्रद्धयेहते ।
न तद्भक्तेषु चान्येषु स भक्त प्राकृतस्मृतः ॥

He who worships God with reverence in time of worship and respects not His devotees or others, is called to be a common devotee.

In all Vakti Shastras it has been laid down with great stress that devotion to God may be perfect, only when the devotee looks on the entire world as God and loves it as such.

At the end of Chapter 12th of Geeta, Bhagwan Srikrishna sums up neatly the Godly acquirements of a true devotee, who has attained perfection.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धि यो मे भक्तः स मे प्रियः ॥

He is my beloved devotee, who does not bear grudge towards any creature, but is friendly and compassionate to them, who does not possess any thing as his own, who cherishes no "I-ness," who looks to pleasure and pain with equal eye, forgives everybody offending him, who is always content and engaged in meditation of God, who has controlled the mind and body, who has got a firm belief in God (as shown in the previous chapter) and who has dedicated the senses, mind and intellect to God, *i.e.*,

engaged them in the service of the world as God.

यस्मन्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

He is my beloved devotee from whom no body has any cause of fear nor who has any cause of fear from others, and who is free from gladness (on receiving something favourite), intolerance, fear and uneasiness.

अनपेक्ष: शुचिर्दक्ष उदासिनो गतव्यय: ।
सर्वारम्भपरिन्यागी यो मद्भक्तः स मे प्रिय: ॥

He is my beloved devotee who does not expect any thing, who is sacred and expert, who is above all worldly things, who has no remoarse and who has given up all selfish pursuit.

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।
शुभाशुभपरित्यागी भक्तिमान्य: स मे प्रिय: ॥

He is my beloved devotee who is not to be pleased with something he is fond of, who does not grudge anybody, who does not repent the loss of anything nor wish anything he is not in possession of, who gives up all good and bad action and who feels an inclination for serving the world as God Himself.

सम: शत्रौ च मित्रे च तथा मानापमानयो: ।
शीतोष्णसुखदु:खेषु सम: संगविवर्जित: ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेत: स्थिमतिर्भक्तिमान्मे प्रियो नर: ॥

He is my beloved devotee who looks upon the friend or foe and respect or disrespect with an equal eye, who receives cold and heat as well as pleasure and pain with equanimity, who is immune from all attachment, who takes praise or dispraise in the same spirit, who is content with anything he gets for livelihood, who takes the world as his house and possesses none as his own, and who has obtained a balanced mind and is devoted to serve the world.

The above Mantras delineating the true character of a sage or a devotee who has earned perfection certainly furnish the student with subjects for practice ; for, what has been already acquired by a perfect devotee, is to be acquired by a practicant.

So every aspirer is extorted to establish in his heart—(1) Devotion to God, (2) Love of Humanity, (3) Kindness to Creatures, (4) Service of the World, (5) Contentment, (7) Equanimity as *Dharma*, and what are opposite to them or for spoiling them as *Adharma*.

These are, in fact, agreeing in spirit to the rules enumerated in the previous chapter as the human religion. A spiritual student will have to acquire these faculties by means of selfless work and other perfections subsidiary to the process, namely, he should be unmindful of his own body and bodily comforts, he should not terrify any body nor be terrified by

others, he should be above all attachments, he should not possess any thing in the spirit of ownership etc. Self-sacrifice must be practised thoroughly before he launches the campaign of service of humanity and the world. Thus, the gist of religion according to Hindu theology is to be good and to do good, keeping a devotional eye on the supreme power, the creator and sustainer of the universe. And this is Humanism and the way to happiness.

Now we shall examine the other cultists' views on what true religion is. In doing so we would take into consideration the Islam, Christianity and Budhism, because these are the other predominant cults covering the majority of humanity.

The chapter on Hinduism will be left incomplete if we do not judge whether caste system, which is the subject of much controversy especially at the present epoch, has any bearing upon religion.

Bhagwan Srikrishna says :—

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ॥

The human society containing the four forms of caste has been contemplated by me according to the division of work and *Gunas.*

What are the *Gunas?* According to the Hindu sages, there are three kinds of *Gunas* or ropes in the store of nature for binding down human souls. They are *Sattwa, Rajas* and *Tamas. Sattwa* binds with thirst after knowlege. *Rajas* creates

an inclination for action and *Tamas* leads to inaction and slumber. Every natural being is the product of these *Gunas*, and so, has got a propensity for some particular way of living according to the predominance of these *Gunas*. Where there is predominance of *Sattwa*, he is called a *Brahmin*, whose work is self-control, penance and teaching religious laws, etc. Where *Rajas* is dominant with *Sattwa* as subordinate he is called a *Kshatriya*, whose work is bravery, prowess, kingship, charity, etc. In case where *Tamas* plays an unimportant part and *Rajas* is dominating, he is called a *Vaishya*, whose work is agriculture, business, etc. And where *Tamas* predominates and *Rajas* is subordinate, he is called a *Sudra* whose work is to serve the above three castes.

This division is quite natural and can by no means be subject to birth or parentage. Sometimes we see that a man born of non-Hindu parents possesses thirst after knowledge which shows the predominance of *Sattwa* befitting a *Brahmin*. Again it is observed that one born of *Brahmin* parents has got a propensity of shop-keeping which is natural to *Vaishya*. So we hold that birth can not decide the caste as enunciated by Geeta. Predominance of *Guna* giving rise to some natural propensity in the subject is the only determinant in the matter.

It is simply intended for facilitating the work of

the human society as a whole, and not for any particular section as the Hindus. This is the most natural division of work influencing the mankind in general. No human society can do without it. You cannot find out any country, nation or race which does not feel the necessity of dividing the people accordingly. Are there not priests or religious votaries in all countries and races of people ? Are there not warriors or martial classes, cultivators and merchants as well as menial servants among all sections of people and among all religionists ? Certainly there are. But unfortunately the Hindus have been yoked to this load for generations, evidently by the latter teachers in contravention to the precept of Bhagwan Srikrishna. As a sequal to this, the unnatural order is now going to lose its permanancy and the natural order to be reinstated. Brahmins are now seen to do the work of Vaishyas and Sudras, Kshatryas are doing the work of Sudras and so on. Similarly Sudras, Vaishyas and Kshatryas are doing the work of religious teachers.

Thus the Hindu culture has been doomed to decay, and an abnoxious atmosphere has been created by the unhealthy growths in the form of innumerable sections and sub-sections contaminating the whole system. When the natural growth of the body is hindered unseemly growth must follow marring the whole beauty.

Besides, legends show that the way to perfection

or to get at the truth is not barred for any body, whatever caste or creed he may belong to. Some noble souls such as Kabir, Namdeo, Dadu and others of the same category, inspite of their low birth are said to have reached the highest glory of human life, so much so that even the Brahmins did not after all hesitate to take shelter beneath their feet for enlightenment of the highest order. The western world gives us many instances of great philosophers and seekers after truth who are by no means inferior to the *Rishis* of the east. There are instances to show that butchers too were not prohibited from achieving the goal, although engaged in their own profession. To this effect, Bhagwan Srikrishna enjoins :—

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥

A human being can attain perfection, engaged in doing his own vocation.

No body is therefore required to shift his position, as for example, a householder need not be initiated to *Sanyasashrama*, nor a cobler requires to take up the work of a Brahmin, for the purpose of attainment of perfection. Wheresoever, a man may be, the way to perfection is open to him. How it is possible, Bhagwan Srikrishna says in the next Mantra :—

यतः प्रवृत्तिर्भुतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

A human being attains perfection by means of worship *i.e.*, serving Him who is the cause of production of creatures or their activities and who pervades all this.

The significance of this *mantra* is sufficient to illumine the way to perfection. God, the universal father is pervading all creatures. He has produced them and influences their activities. All the forms we see, can therefore be regarded as the forms of God. We can worship Him in any form. True worship cousists in service, as shown before. So, service done to any being is worship of God. And this service is open to all. In whatever environment a man is born, with whatever vocation, he can serve God by his own work. For instance, take a barber who is engaged in his own profession. The barber of course, works with the clear motive of earning his livelihood. Buf if he changes his angle of vision and thinks all his customers to be God in various forms, and works in spirit of service, his usual work turns out to be *Sadhana* or practice for perfection. Livelihood he he must earn, for God is bounteous enough to his servants. Thus all people from a cobler to the highest Brahmin can serve God without any change of position, that does not in the least give an impetus to the spiritual discipline he has undertaken. Every practicant should have to abandon his self-seeking

nature and to work most honorably and honestly, as if dealing with God, Himself. This is the tactics of work.

Let not the Brahmins of the present day, therefore, boast that they are superior to other beings or think that the other classes will have to pass through the stage of Brahmanism for realization. Neither should the Sudras or untouchables regret that they are doomed to this down-trodden unhappy life. Emancipation or perfection is open to all, and everybody will have to strain every nerve for its attainment. No exemption from this rule.

We can not pass on without touching the question of untouchability which is the most disgraceful blur in the Hindu culture. To speak the truth, it forms no part of the ancient Hindu culture. It is simply an offshoot sprung up along with the solidification of caste-system based on birth. We have seen that Hindu Theology vindicates again and again that this world, as it is, is the true manifestation of God. Do not the so-called untouchables form a part of this world ? If so, how can we hate them as sacrilegious who constitute a living limb of God ? It is not only absurdity but it betrays utter disregard of religion on the part of the votaries of Hinduism, who declare themselves to be Sanatanists. From the standpoint of commonsense too, it deserves strong opposition. The make of the body reveals no difference between a high caste and a low caste. What discards some people as low-born or untouchable,

is the vocation or calling they are engaged in. But do they not by that vocation serve the high castes? As for example, a cobbler works or mends shoes. What for does he do that work? Is it not for fulfilling the demand of other people who cannot make or mend shoes for themselves? Likewise a sweeper does the service which none else will undertake, and but for which all the delectable towns and cities will turn to be unfit for habitation. For this reason, it behoves the high castes to be thankful to them and to love them the more. Mothers, it is known to all, render such services in childhood. Are not they therefore loved and respected the more, and the people are grateful to them, so much so that their debt is thought to be unrepayable by any amount of sacrifice? Some may say that these untouchables do such works for earning livelihood and not in a spirit of service. But we ask them: can not these people earn their livelihood by other occupation? Certainly they can do so by means of hard labour of other nature, which the coolies do, such as hammering stone for pavement of roads. So, in our opinion, the caste Hindus should now atone for the injustice they have done and re-create a loving attitude towards these down-trodden people. Hinduism, as we have shown before, stands for universal brotherhood and love. Its followers should not be so unfaithful to its principles.

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CHAPTER III

What Islam Maintains as True Religion

IN going through the Quran, the sacred book of Islam* we find that belief in one God and praising Him as the "Lord, most high, who hath created and balanced all things, who has fixed our destinies and guides us" is the first and foremost duty of a man.

As regards oneness of God, the Quran says in Sura CVII, 4 verses :—

> "Say : He is God alone ;
> God the eternal ;
> He begetth not ; and He is not begotten,
> There is none like unto Him."

This is the version of Hinduism and all other cults, as will be shown later on. The majority of other cultists believe that there are many Gods according

* NOTE—The English translation of the sacred book rendered by Rev. J. M. Rodwell M. A. and published in London by J. M. Deut & Sons and in New York by Messrs. C. P. Dutton & Co., has been consulted for this book and extracts taken therefrom.

to the conception of the Hindus. Undoubtedly that is not the case. The Hindus see oneness in many, an unity in variety. They worship the same God in all forms. The ordinary run of worshippers might have been mistaken, but the spirit of Hinduism is far from that. For those who are labouring under such false notion, Geeta says :—

येऽप्यन्य देवता भक्ता यजन्ते श्रद्धयान्विता ।
तेऽपि मामेव कौंतेय यजन्त्यविधिपुर्वकम् ॥

O, Kuntinandan, devotees who worship other Gods with faith and devotion, they too worship Me (the one God), though not in consonance with the rule.

Again :—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानंति तत्वोनातश्च्यवंति ते ॥

Certainly I am the receiver of all sacrificial rites, and the master of all, but they do not know Me— what am I in reality, therefore they are being fallen (from the goal).

Of course, the worshippers of different forms and names, irrespective of the one God existing in each of them are truly idolators and such are those who believe in a human body and pay him homage which is due only to God. Names and forms that are transient can never be God ; the spirit or reality lying under them, that survives all names and forms, si

supposed to be the God of the Hindus. They conceive a God who is not something separate from the world, but is one with it. The whole world is imbued with His holy and powerful existence.

There are others who do not believe in the existence of personal God, but they pin faith in the existence of some power or energy, which is behind the scene. And that power is, according to their opinion, one and the universal truth. There can be no objection if we identify God with that power.

When oneness of God is a decided fact, the whole creation including men and animals, may be regarded as his offsprings. We have seen that Geeta which clearly identifies God with the world, says :—

पिताहमस्य जगतो माता धाता पितामहः ।

(Explained in the previous chapter). Fatherhood attributed to God does not impair His oneness or identity with the world, for, a father is assumed to be born as the child; the Christian theology declares "I and my father is one." The fatherhood of God has been discouraged in the Quran that says "he begetth not." But there is no doubt that He is the only creator of the universe. And there can be no harm if the creator is regarded as the father. A father is called a father, because he creates. There may be some difference in the process of creation. God creates not in the manner a father creates, but

it can not be denied that he creates. So we can conclude that God is the sole father of all beings.

The father being the same, all beings are brothers and sisters. It is not an imagination but an actuality. It is to our utter misfortune that this most prominent fact has been now totally ignored. This engenders various sorts of differentiation among the people such as Christians and Heathens, believers and non-believers, Hindus and Mohammedans and so on. Are not these all children of the same father? Is not the father equally indulgent and kind to all? In some cases, sometimes, He may be observed to be somewhat harsh and chastising, but that attitude of His is not due to malice or hatred. As a father chastises a boy who is going astray, with the clear motive of rectifyiyg his conduct, God may be expected to be severe and vehement to some of his children for bringing them down under the religious laws. We should not therefore divide ourselves and impose the blame of nepotism on the shoulder of the loving God. It is His outlook to beatify or admonish as the case may require. Why should we turn our back on those who are in our opinion in the wrong path and therefore may be subject to affliction. We should look on every body with an eye, the Lord and Father looks at with.

We would like to give here an instance to show how we can modify our attitude in accordance with

the fatherly look of God. A Mahatma used to live in a garden belonging to a rich man, who ordered the gardener to serve him (Mahatma). The gardener was not of an agreeable disposition. He used to serve him but not to his likings. The Mahatma was therefore compelled to do for himself, instead of quarrelling with the servant. One day, a gentleman came to see the Mahatma, who was one of his admirers. He saw him to do himself the things the servant was expected to do. The gentleman asked, "Swamiji, why should you take the trouble, when there is a servant for you." The Mahatma replied "the servant is not a well-behaved being, I don't like to have his meddling in my own affairs," The gentleman retorted "why don't you remove him, if unworkable." The Mahatma gave this nice reply "yes! I can do so, but tell me, first, if he will pull on with his life elsewhere, outside this garden. If it is so—if it is decreed by the Lord that he should live—why should I not allow him to pull on here." After a few days, the owner of the garden came there. The servant demanded an increment of pay. The owner asked the opinion of the Mahatma as to how did the servant work. The Mahatma thought within himself if he would say that the servant was a good worker, it would be a down-right lie ; and if he would condemn the servant, he might lose a chance for which he should be held responsible. Aftet a pause, he

replied "you are the employer and he is the employed. It is your function to see how your servant works and it is for you to decide whether he is fit for promotion or not." The owner granted him two or three rupees per month over and above he used to get. Such was the decree of God, who loves everybody equally, good or bad. Such an attitude if we can share with Him we can easily avert many misgivings and calamities in our everyday life.

Next, the sacred Quran says in Sura CVII—7 verses :—

> "Woe to those who pray,
> But in their prayer are careless ;
> Who make a show of devotion,
> But refuse help to the needy."

In this stanza insincere prayer has been deprecated, as other cultists deprecate it. It further nullifies a show of devotion, where there is no compassion for the the poor and no charity. A true devotee must be merciful and charitable to the poor. The Geeta says "He is my beloved devotee who behaves with everybody friendly and compassionately." In *Srimatbhaghatam*, *Kapildeo*, the great author of *Sankhya* philosophy says to his mother :—

> यो मां सर्वेषु भूतेषु संतमात्मानमीश्वरम् ।
> हित्वार्चां भजते मौढ्याद्भस्मन्येव जुहोति सः ॥

Who-so-ever, ignores Me living in all creatures as the soul, and worship Me (the God) through foolishness, certainly he throws ghee in ashes in the form of oblation.

In Sura CII—verses, the Quran discourages vehemently the desire for sensual pleasures :—

> "Thou shalt ye on that day be taken,
> To task concerning pleasure."

Renunciation of lustful pleasures and abstinence from sexual indulgence have been opposed in all scriptures unequivocally.

In Sura XCII—21 verses, we see :—

> "But as to him who giveth alms and feareth God,
> And yieldeth assent to the good ;
> To him will we make easy the path to happiness,
> But as to him who is covetous and bent on riches
> And calleth the good a lie ;
> To him will we make easy the path to misery."

Here the importance of giving alms to the poor has been reiterated. And fearing God has been emphasised along with the jcining hands with the good people in the act of doing good to the humanity. Those people are said to be good who are inclined to do good to the world. A student of spirituality must not break off from them, but work harmoniously

with them making a common cause.

Covetous people and liars have been here condemned in the same stress as we saw in the Geeta.

In the same Sura, again we see :—

"And who offereth not favours to any one for the sake of recompense,
But only as seeking the face cf the Lord, the most high,
And surely in the end he shall be well content."

A nice passage indeed! It is a custom with the people to show favour, if any, in the hope of getting something in return either in this world or in the next. The sacred Quran discards it strongly and recommends doing such favours, only for the satisfaction of God, the most High. Action done for the satisfection of God has been equally praised in Geeta, as we have shown in the previous chapter. This is called भगवदर्पणम् according to the Hindu Theology.

On keeping a clean heart and pure, which is the aim of all *Sadhana* or practices enumerated in the previous chapter, the Quran affirms in Sura XCI—15 Verses :—

"By a soul and Him who balanced it,
And breathed into it its wickedness and its piety,
Blessed now is he who hath kept it pure.
And undone is he who hath corrupted it."

The purity of heart can be best attained by a continuous flow of thoughts in respect of doing good to the world and careful abandonment of what is detrimental to the cause.

The more we shall be able to establish in our heart, the love of humanity, the more will vanish all sorts of uncharitable feelings that unclean the heart. In a letter of Paul, the apostle, to the Christians in Corinth, Love has been beautifully depicted as an excellent way to perfection. We cannot resist the temptation of quoting it here :—

"Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass or a tinkling cymbal. And though I have the gift of prophesy and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me not. Love suffereth long, and is kind, love envieth not ; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in inequity, but rejoiceth in the truth, beareth all things, hopeth all things, believeth all things, endureth all things. Love never faileth, whether there be prophesies, they shall fail ; whether

there be tongues, they shall cease ; whether the knowledge, it shall vanish away."

This is pure love. Every effort should be made to secure it. But we must be careful in distinguishing it from the carnal attachment which is wrongly taken for love, lest we are not dragged into the entanglement of the worldly life. Therefore Geeta warns as follows :—

मत्कर्मकृन्मतपरमो मद्भक्तः संगवर्जितः ।

It has been fully explained in chapter II. The beauty of the term **संगवर्जितः** should be noted here. The significance of the term is :—Do serve the world, do love the universe, but beware, do not fall a victim of attachment to any body.

The most beautiful instruction meant for all alike is given in Sura XVII—3 verses :—

"If ye do well, to your own behoof,
Will ye do well ; and if you do evil,
Against yourselves will ye do it."

How pregnant is this passage ! If you do good to others, that you do on your own behalf, *i.e.*, that will do good to yourself, and if you do evil, that will go against your-self, *i.e.*, you will have to suffer the consequence. Every action produces some reaction. Under this rule, a good or bad action is bound to redound towards the doer himself as reaction. If you want

happiness in the true meaning of the word, the best course for you is to do good to others and avoid doing evil. By doing selfless work, you will be able to secure your own end *i.e.* true happiness. This is the knack of doing work. If a man simply believes in this much instruction and works upto it in daily life, he is sure to get a happy life or redemption from the worldly cares and anxieties. It should be noted here carefully that mere belief is of no avail untill put into action. This is the truism of all truths.

In the same Sura, the sacred book disparages dishonesty in dealing with others :—

"And give full measure when you measure and weigh with just balance."

And in Sura LXXXIII—36 verses :—

"Woe to those who stint the measure,
Who when they take by measure from others exact the full,
But when they mete to them or weigh to them, minish."

Such is the conduct of most of the business-men of the present day. It is regrettable indeed. When they take anything from others they take at full measurement or weight. When they give it to others they are inclined to give short. Therefore they disallow honesty in business as an impossibility.

But I cannot support it. I have seen in my youth an honest business-man, whose character may be given here as an illustration of *honesty in business.* He built up his business-conduct in such a way that nobody could find out the smallest loop-hole through which dishonesty may creep in. He was an humble business-man dealing with straw which is enormously produced and consumed in Bengal. He had two rooms on the road-side, facing the road, joined by a wall fully blocking the one from the other. He used to sit in the smaller one and the bigger served as store or godown. He would sit on a gunny bag just by the entrance. Such bags were spread on the four corners of the room for other people. They were not certainly his customers, who would sit here ; but his admirers used to sit there in order to hear his sermons, although he was not a man of enlightenment in the present sense. His routine of work was as such:—He would get up at 3 in the morning and bathe in the Ganges. After performance of his daily worship and meditation, he would come to the shop just at 6 O'clock. He would have the beads rotating in the right hand and do all necessary works with the left hand. First of all, he would open the doors facing the road, clean the sitting room, so far as possible by the left hand, and take his seat. His muttering of the sacred name of God would be going on, unless intercepted by his customers or anyone anxious to

hear his precepts. This is not a hearsay or a story from any book. I was an eye-witness to this fact as I used to go there to hear his divine talks. When a customer came, he would take the money presented with the left hand and keep it underneath the gunny bag he was sitting on. Now, he would tell the customer to take so many bundles of straw from the store. He would not leave his seat or look to how much the customer was taking, nor there was any way to look at the store-room from his seat. Such was the principle of selling. Now, it is interesting to note how he would purchase from the cartsman who used to pass by that road and ask him. "Will you take straw, Bhagatji". If necessay he would ask the rate of price, and with a word or two, he would finish the transaction. If agreed, he would tell the cartsman to unload and count the straw bundles and keep in the store. This time, as well, he would not get up from his seat. Unloading the cart, the man would come to him and ask payment. Now he would ask "how many bundles you have kept in the store"? and according to the demand of the cartsman he would pay up the price. Such was the affairs of his business. By this means, he would earn his livelihood not only for his family but a number of *Sadhus* used to share his bounty. It is indeed marvellous in the eyes of others. From this practical example we can conclude that honesty in business or in any dealing is not an impracticability.

A lover of honesty may still try it in the actual field. He is sure to be successful.

The sacred Quran puts forth vigorously the doctrine of honesty in business, which includes all give-and-take affairs constituting the worldly life.

Now, righteousness has been praised and encouraged in the same Sura in the terms :—

> "Surely among delights shall the righteous dwell."

Not only here but in thousands of verses, we see a high appraisement of righteousness. And it is unanimously accepted as the right path.

In Sura XXVI—228 verses, exhorts the sacred book :—

> "Obey not the bidding of those who commit excess,
> Who act disorderly on the earth and reform it not.
> ....
> And defraud not men in their substance,
> And do no wrong on the earth by deeds of license."

In these lines, intemperate and profligate life has been condemned. Such a life surely conduces to disorder on the earth, which is quite undesirable. Order or peace on the earth is the aim of the sacred

Quran, as well as of other scriptures. We have asserted in the 1st chapter that religious laws have been framed in order to establish peace and order in the world. Anything, therefore, inimical to that object is sin or corruption. A human being should strictly avoid such deeds. Not only that, he should try to reform the earth, which is not to be thought of as impossible for ordinary people. Everybody, however low in spirit he may be, can contribute his mite in the formation of a peaceful atmosphere in the earth. It is not to be supposed that only vigorous preachings can do something in the way. Even a mute or dumb fellow can do much if he is a strict follower of the principles laid down. Are not examples better than precepts ? If everyone attempts to form an examplary character, the world-peace will automatically come in.

As regards love of parents and respect to them the Quran enjoins in Sura XVII—III verses :—

"The Lord hath ordained that ye worship none but Him ; and show kindness to your parents. Whether one or both of them attain to old age with thee ; and say not to them "Fie" neither reproach them and speak to them both with respectful speech."

"And defer humbly to them out of tenderness and say "Lord have compassion on them both even as they reared me when I was little."

This is the foundation where the building of character begins. There can be no difference of opinion here.

In Sura XXIII—118 verses, the holy Quran sums up all important moral laws beginning with devotion to God :—

> "Happy now the believers,
> Who humble them in prayer,
> And who keep aloof from vain words,
> And who are doers of alms deeds,
> And who restrain their appetites,
> And who tend well their trusts and their covenants,
> And who keep them strictly to their prayer ;
> These shall be the heritors,
> Who shall inherit the paradise, to abide therein for ever."

Devotion to God, meekness and tenacity in prayer, non-conventionality, charity, control of the natural instincts after sensual pleasures, truthfulness, selflessness and honesty, these have been neatly bound together in this passage.

To believe in God and fear Him, and to do good to humanity have been again and again set forth as the predominant duty of a human being ; for, it is the God-fearing people alone who do the right thing and

who can do anything for the benifit of the humanity. In Sura V—120 verses, the Quran says :—

"No blame shall attach to those who believe and do good works in regard to any food they have taken, in case they fear God and believe, and do the things that are right and shall still fear God and believe, and shall still fear and do good ; for God loveth those who do good."

This much is sufficient to show that Islam does confirm the common religious truths that the Hindus and other cultists hold as such. These are the basic principles of religion and universal laws, unassaible from any point of view. Whenever we see difference of opinion, it is merely on the husks concealing the grain of religion. Thus, we simply quarrel on the husks, while the grain is left untouched. This has been the fashion of the day, when people are full proud of their education and civilization.

A thorough study of the sacred book shows that it is rather vehement on the unbelievers or infidels. So it should be, towards those who are unbelievers in the true sense of the word. According to the Quran unbelievers are those who do not believe in God as well as in the prophets. All religionists must have necessarily belief in God. And they must believe too in the prophets, if the belief really means an implicit faith and obedience to the laws prescribed by them for

the guidance of the people. Everyone in whatever cult or religion he may believe in, necessarily believe in the commandments of the great Prophet Mohammad and Lord Jesus Christ. Do not the commandments exhort that a believer must believe in one God and offer him sincere prayers daily; that he should avoid show of devotion; that he must abstain from sensual excess; that he must give alms to the poor, that he must not do any favour in the hope of getting compensation or reward; that he must do good to the humanity and join hands with those who are inclined to do so, that he must observe strict honesty in dealing with others; that he should observe righteousness strictly; that he should not covet others' possession; and that he should not tell a lie and destroy life? And really speaking, a religious man is not worth the name, if he does not follow these tenets. Therefore we can come to the conclusion that no religious man can be an unbeliever even in the sense of the Holy Quran. Real unbeliever is he, who does not believe in God and is not attached to any religious cult, whatsoever.

Besides, the Quran is abounding in instances showing religious toleration and delicate respect for human life, although we hear of many atrocities done in the name of religion.

In Sura II—286 verses, Medina it says:—

"Let there be no compulsion in religion."

In fact, compulsion in religion is of no avail. People who are staunch adherent to their own faith, who know that this body must pass away one day, sooner or later, and that on the fall of this body there will be no end of the existence, would never succumb to any compulsion. Such people can easily sacrifice life for the cause of religion. Besides, when the end of all faiths is the same, namely, to get rid of the worldly sorrows and calamities and to attain true happiness, as we have been trying to prove, there can be no necessity of change of faith. Let people be tenacious in their own faith and paying due respect to other faiths. This will solve all difficulties.

But, for the people of barbarous nature, who have no faith and rationality at all and therefore do not hesitate in creating disorder on earth, should be tamed to accept some form of law even by coercion, not of course culminating in bloodshed, with a view to secure the peace and happiness for the world. With this view-point, the Mohammadan preachers of early days, might have used some force or show of force for subduing the ruthless Arabs who were then mere infants or in the first stage of human evolution.

Just see, how the sacred book exhibits a tender indifference in such matters. Sura CIII—73 verses, Medina, goes on :—

"And obey not the Infidels and Hypocrites ; yet

abstain from injuring them; and put thou thy trust in God, for God is a sufficient guardian."

To leave such people to themselves with the God overhead, is undoubtedly the best course. Our duty is to work up to the maxims and set examples before them. People who have any taste for the truth must hear us someday, if we are really adherent to the same.

We hear a rumour to the effect that whoever (Muslim) kills an unbeliever, is to inherit the Paradise. But we are sorry to note that throughout the Quran, there is no such allurement for destroying human life. On the contrary, the holy book preaches a high spirit of non-violence even at the risk of life. In Sura V—120 verses, it says :—

"Even if thou stretch forth thine hand against me to slay me, I will not stretch forth my hand against thee to slay thee. Truely I fear God, the Lord of the worlds."

We shall now finish this discourse by quoting a passage from that Sura showing in what light the Islam regards man-slaughter, how glorious estimation it has with regard to the virtue of saving a human life and how great importance it attaches with the keeping of order in the world, which is the aim of all religions.

"That he who slayeth anyone, unless it be a person

guilty of manslaughter, or of spreading disorders in the land, shall be as though he had slain all mankind; but that had saveth a life, shall be as though he had saved all mankind alive."

On the identity of God with the human soul on which the Hindu Philosophy deals elaborately and Christianity gives a stress, the Holy Quran says :—

"Mun Arafa Nafsahu."
Fakhad Arafa Rabhahu."

Know thyself to know God.

Ameen.

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CHAPTER IV

What Does Budhism Say on True Religion

IN some publication of the Maha Bodhi Society we see quotations from the Light of Asia by Sir Edwin Arnold. Presumably it is considered as an authority on the subject. Hence, this discourse will be supported by quotations from that book where necessary.

The Hindus accept Lord Budha as an Avatar—nay, as one of the ten Avatars enumerated in certain Purana, which says :—

मत्स्य कूर्मो वराहश्च
नृसिंहो वामनस्तथा।
रामो रामश्च रामश्च
बुद्ध कल्कि दशस्मृतः॥

The fish, tortoise, hog, Nrisinha (a form with the lower half as of a man and the upper half like the forepart of a lion), Baman (a man of subnormal stature), Ram (son of Jamdagni), Ram (son of Basudeo), Buddha and Kalki these ten are Avatars.

They have of course a favourable attitude towards Buddha, but, they do not attach much importance to his teachings, as the idea of the creator, God or Brahman has been repudiated by him. He is therefore supposed to be an athiest and agnostic.

Verily, Lord Buddha repudiates the idea of God, as described in Light of Asia :—

"Oh, Amitava ! measure not with words,
The Immeasurable ; nor sink the strain of thought,
Into the fathomless. Who asks doth err.
Who answers, errs. Say naught !
The books teach darkness was at first of all,
And Brahm, sole meditating in that night ;
Look not for Brahm and the beginning there !
Nor him, nor any light
Shall any gazer see with mortal eyes, or any searcher know by mortal mind ;
Veil after veil will be left—but there must be
Veil upon veil behind."

It is clear from the above that Buddha does not believe in the existence of Brahman and therefore in the authority of the Vedas. In his opinion, the search after the ultimate cause of the world is beyond the reach of human intellect. Nevertheless he believes in a Power whose laws regulate the phenomenal world. He says :—

"Behold, I show you the truth! Lower than hell,
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell,
Before beginning. and without an end,
As space eternal and as surety sure,
Is a fixed Power divine, which moves to good,
Only its laws endure."

But what objection there can be, if the Hindus' Brahman identifies Itself with this Divine Power? Call it a Power, Energy, Force or Brahman, as you like, the thing is the same. He is the origin of this mumdane existence. He is the maker of everything, the sustainer and regulator, as described in Light of Asia:—

"It maketh and unmaketh, mending all;
What it hath wrought is better than had been;
Slow grows the splendid pattern that it plans
Its wistful hands between.
Unseen it helpeth ye with faithful hands,
Unheard it speaketh stronger than the storm."

Sruti also describes Brahman in the same terms:—

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः।
(श्वेत उ: ३-१९)

He has no hands, still he takes; he has no feet,

Every one is demanded to prepare himself for the glorious path. Lord Buddha says :—

"Ye suffer from yourselves.
None else compels,
None other holds you that ye live and die.
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness."

Lord Buddha's theory of caste division was quite different from the current type *i.e.*, by birth. He opines that it is the Karma or profession that makes one Brahmin or menial. True Hinduism also holds this view as shown in the chapter on Hinduism. It has been pointed out that caste system based on the nature of work, which is quite natural, and rational, is not intended for any particular country or group of people. It is universal.

Buddha at first found out the great law of Dependent Causation, otherwise called the twelve Nidanas or root causes of troubles. A man reaps what he has sown and sows in the way of generating fresh Karma, that he may reap hereafter. The following are the twelve Nidanas :—

Avijja—Ignorance of the four noble truths namely (I) existence of sorrow (II) the cause of sorrow (III) the cessation of sorrow (IV) the subbine way to glory, and of the laws of righteousness.

The four noble truths may be explained in this way :—

(I) We suffer from pains but do not recognise them as such. We should first of all know them in their true colour. Birth decay, illness and death are painful, as Geeta has also declared in the thirteenth chapter. Contact with objects that we dislike and separation from what we love are painful. They are the causes of शोक or sorrow. Not to obtain what we like is painful, and so on. Deliberation on these painful things produces वैराग्य or non-attachment, which is inevitably necessary for treading in the path of emancipation or perfection.

(II) The next thing to be considered is the cause of this sorrow. Desire for sense pleasure, desire for celestial happiness, desire for personal annihilation are the causes of sorrow. When we have come to know the pains and the causes thereof, we can remove them easily and have recourse to—

(III) The cessation of pain by means of destruction of ignorance and egoistic desires. When the pains with causes have subsided we can devote ourselves wholeheartedly to—

(IV) The subbine way to happiness *i.e.* the Noble Eightfold path as enumerated below :—

Sammaditthi—Right realization of the above noble

truths and of the law of cause and effect (Karma rebirth etc.)

Samma Sankappa—Right thoughts of love, of compassion and of renunciation of sense-pleasures giving rise to self-love.

Sammica Vaca—Right form of speech abstaining from falsehood, slander, harsh words and gossip, and speaking words of truth, gentleness and concord. Geeta has comprehended these things under the head **वाङ्मयं तपः** which is as follows :—

अनुद्वेगकरं वाक्यं सत्यं प्रियं हितंच यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

Words that do not produce anxiety, that are loving and intended for doing good ; and that are true, as well as the practice of Veda-Mantras are called austerity consisting in speech.

Samma Kammanto—right action—abstaining from destroying life, stealing and sensual indulgence.

The Christian theology has included these sins in the primary commandments, and all other cults are severe on them.

Samma Ajivo—right means of livelihood—abstinence from slavery, selling animals for food, selling intoxicants, poisonous and murderous weapons.

Samma Vayoma—right exertion to prevent evil

arising, to eradicate evil already arisen, to generate meritorious deeds, to increase and develop meritorious deeds already given rise to.

Samma Sati—Right mindfulness, biological analysis of the constituents of the physical body, analysis of sensation, analysis of the metabolism of ideations, analysis of the obstacles of the conscious concentration, analysis of the seats of consciousness.

Samma Samadhi—Right realization of the four *Dhyanas* and living in a cheerfully conscious state of perfect equanimity. When in this stage, the student is able to acquire the mystical power of divine hearing, divine sight ; look into the past for many millions of births, reading the thoughts of men and Gods ; working miracles and acquire knowledge to realize consciously that he shall not be reborn anymore.

It is to be noted here that Budhism believes in the Rebirth or Reincarnation theory and the indestructibility of the soul in the same strain as Hinduism. We have pointed out before that Islam and Christianity that adhere to the Insurrection theory, do not believe in rebirth, but they are all one as regards the Eternity of the soul. Thus all religionists believe in the existence after dissolution of this body. If there be any who do not believe in it, our say to them is that whether they extend their hopes even after death, or not, they should try their level best to make this life successful.

And the success depends on the culture of goodwill and love of humanity, which we are advocating so boldly.

This Noble eightfold path has been taken from the publication of the Mahabodhi society with the caption "What did Lord Buddha teach ?" In Light of Asia this Noble path has been described as follows :—

"The first good level is Right Doctrine. Walk
In fear of Dharma, shunning all offence ;
In heed of Karma, which doth make man's fate ;
In lordship over sense.
The second is Right Purpose. Have goodwill
To all that lives, letting unkindness die
And greed and wrath ; so that your lives be made
Like soft air passing by.
The third is Right Discourse. Govern the lips
As they were palace-doors, the king within :
Tranquil and fair and courteous be all words
Which from that presence win.
The fourth is Right Behaviour. Let each act
Assoil a fault or help a merit grow ;
Like threads of silver seen through crystal beads
Let love through good deeds show.
Four higher roadways be. Only those feet
May tread them which have done with earthly things,
Right Purity, Right Thought, Right Loveliness,
Right Rapture"..................

Sir E, Arnold ommitted to give the explanations of the four higher roadways referred-to above, apparently leaving it for the higher students themselves to search independently and find out the significance. Right thought has already been explained in the pamphlet quoted above, but it is difficult to find the coincidence of the remaining three with those mentioned in the pamphlet. However, the author of Light of Asia has demarcated the stages of a *Sadhaka* or practicant in the following poetries, of course, according to the Budhist scripts.

"To such commencement hath the first stage touched,
He knows the noble truths, the Eightfold road ;
By few or many steps, such shall attain
Nirvana's blest abode.

Who standeth at the second stage, made free
From doubts, delusions, and the inward strife,
Lord of all lusts, quit of the priests and books,
Shall live but one more life.

Yet onward lies the third stage, purged and pure
Hath grown the stately spirit here, hath arisen
To love all living things, in perfect peace,
His life at end, life's prison
Is Broken. Nay there are who surely pass
Living and visible to utmost goal,
By fourth stage of the holy ones—the Budha—

And they of stainless soul."

When this last stage is attained, the poet says :—

........."seeking nothing, he gains all
Foregoing self, the universe grows "I".

Of this "I" which identifies with the universe or grows to envelope it, we shall deal with in the chapter on philosophy.

As regards the impediments hindering the advance of a *Sadhaka*, the Light of Asia says :—

"Lo! Like fierce foes slain by some warrior,
Ten sins along these stages lie in dust,
The Love of Self, False Faith, and Doubt are three,
Two more Hatred and Lust,
Who of these Five is conqueror hath trod,
Three stages out of Four : yet three abide,
The Love of Life on earth, Desire for Heaven,
Self-praise, Error, and Pride.
As one who stands on youder snowy horn,
Having naught o'er him but the boundless blue,
So, these sins being slain, the man is come
Nirvana's verge unto."

In conclusion, the author of Light of Asia gives five Rules aright (in his word) :—

Kill not—for pity'sake—and lest we slay
The meanest thing upon its onward way.

Give freely and receive, but from none
By greed or force or fraud what is his own.
Bear not false witness, slander not, nor lie;
Truth is the speech of inward Purity.
Shun drugs and drinks which work the wit abuse;
Clear mind, clear bodies, need no Soma juice.
Touch not the neighbours' wife, neither commit
Sins of the flesh unlawful and unfit."

These are equivalent to the religious laws embodied in the first chapter and compared with the commandments of the different prophets or law-makers. Love of humanity is inherent in these rules, which forms the second commandment. We have pointed out before, that a man who loves his fellow beings can not perform these sinful deeds. The first of the laws exhorting belief in God, loving Him and worshippihg Him has been ommitted here. Apparently the ommission is due to the fact that the Budhists attach no importance in the formal worship of God and prayers to God. In their opinion, the best worship can be performed if the man undertakes to do His behests with right earnest. To hug an image of God or books containing religious sermons would not satisfy God. He wants whole-hearted work in the beatification of the world which is nothing but His own Self. And this is Lord Buddha's clear

injunction as well as of other world-teachers. To sum up the vast literature on Buddhism in a *gatha* the Lord ordains :—

> "*Sobba Papossa Akarnam.*
> *Kusalassa Upasampada.*
> *Sacitta Pariyo Dapanam.*
> *Etam Buddhanasasanam.*"

Abstain from doing evil, ceaselessly do good, and keep the heart clear. This the exhortation of the Buddhas."

Again, the Lord summoning his sixty *Bikshus*, said :—

O'Bikshus, I am delivered from all fetters, human and divine. You, *O'Bikshus* are delivered from all fetters, human and divine. Go ye now, *O'Bikshus* and wander for the gain of many, for the welfare of the many, out of compassion for the world, for the gains and for the welfare of Gods and men. Preach the doctrine."

Now, we have finished the comparative discourse on Buddhism. This is sufficient to show that Buddhism inculcates the highest virtues of mercy, uprightness, purity of life, truthfulness, gentleness of speech, freedom from malice, temperance, charity, non-covetousness, toleration and universal love, that are absolutely necessary for the development of human character,

so essentially needed for the selfless workers devoted to serve the world. All other cultists, we have shown, praise these heavenly virtues unanimously.

Buddhism claims to hold out to the humanity the high ideals of liberty, fraternity and equality. Hinduism, Islam and Christianity have the same claim as shown in this work.

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CHAPTER V

What Does Christianity Hold as True Religion

IN the Christian theology the observance of moral laws in the presence of a just and loving God, has been prescribed as true religion. These moral laws as contained in the famous commandments have been handed down from the time previous to the coming of the Lord, Jesus Christ. They are as follows:—

(1) Thou shalt love the Lord, thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength.

(2) Thou shalt love thy neighbours as thyself.

(3) Do not commit adultery.

(4) Do not steal.

(5) Do not kill.

(6) Do not bear false witness.

(7) Defraud not.

(8) Honour thy father and mother.

Later, the Lord Jesus has raised his voice o some

higher pitch and allotted a wider scope to these laws in the manner shown below :—

"You have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of judgement; but I say unto you, whosoever is angry with his brother without a cause shall be in danger of the judgement and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, thou fool, shall be in danger of the council. Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar and go thy way ; first be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the utmost farthing."

This statement clearly signifies how severe the Lord is against any sort of ill-feeling with any fellow being, what to speak of destroying life which is much more horrible crime. A man is urged to reconcile all ill-feeling or enmity before he goes to worship or offer any gift to God. This means that fighting with a neighbour or waging war against such is quite antago-

nistic to the rule of devotion to God, for, He is not something separate from the adversary, being the spirit or soul living within, as it is said :—

"I will dwell in them, and walk in them :
And I will be their God, and they shall be my people.
Wherefore come out from among them,
And be yet separate, saith the Lord,
And touch not the unclean thing ;
And I will receive you,
And will be a father unto you,
And you shall be my sons and daughters,
Saith the Lord Almighty."

Therefore, to serve the people is to serve God and to offend them is to offend Him. It is desirable that a man should behave his fellow beings with love and care as if God's own Self. This is the best form of worship.

Again it is written in the Bible :—

"Thou shalt not tempt the Lord, the God."

If anybody wants to appease God with some gift or offering while he is engaged in hostility with his brothers, that will be nothing short of bribing God. It will be surely a double offence on his part.

Now Lord Jesus says :—

"You have heard that it was said by them of old

time, Thou shalt not commit adultery: But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Mark the vehemence of the Lord on the sin of adultery. Hinduism and Budhism are equally vehement on the point. In their opinion, sexual excess although committed with one's own wife is considered adultery. They want to curb the activities of all the senses and use them to some solemn purpose.

Further the Lord says:—

"Again, you have heard that it had been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all, neither by Heaven; for it is God's throne: nor by the earth; for it is the city of the great King. Neither shalt thou swear by the head, because thou canst not make one hair white or black."

"You have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you that resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever

shall compel thee to go a mile, go with him twain. Give to him that asketh thee and from him that would borrow of thee, turn not thou away."

This is the true spirit of Christianity. But survey the whole Christian world of to-day, very seldom you will find one possessing such an attitude towards the wrong-doers.

He goes on :—

"You have heard that it hath been said, thou shalt love thy neighbours, and hate thine enemy. But I say unto you, love your enemies, bless that curse you, do good to them that hate you and pray for them which despitefully use you and prosecute you ; that you may be the childron of your father who is in heaven ; for He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. For if you love them which love you, what reward have ye ? Do not even the publicans the same ? And if you salute your brethren only, what do you more than others ? Do not even the publicans so ? Be ye therefore perfect, even as your father which is in heaven is perfect."

The word neighbour includes both friends and foes alike. The people living nearby and those far off are but our neighbours. This commandment therefore stands for the universal love.

Again He says :—

"Take heed that you do not your alms before men, to be seen of them : otherwise you have no reward of your father who is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets that they may have glory.of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy father which seeth in secret Himself shall reward thee openly.

And when thou prayest, thou shall not be as the hypocrites are : for they have to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the father which seeth in secret shall reward thee openly."

Ostentation in doing acts of virtue has been thus condemned by the Lord. But, now-a-days, the doers of such acts are not satisfied with only sounding a trumpet, but they are eager to announce the fact through the press. And the people of the age is often seen to rejoice at such proclamation and highly esteem the personality of the doer. So the air blows !

As regards अपरिग्रह (abstinence from collecting more than the bare necessity demands) the Lord says :—

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

It is also written :—

"He that gathered much had nothing over; and he that had gathered little had no lack."

As regards laying up treasures for Eternity, we would quote here a beautiful passage from the Light of Asia (Buddhist literature).

> "Of perfect service rendered, duties done
> In charity, soft speech and stainless days;
> These riches shall not fade away in life,
> Nor any death dispraise."

To find fault with others—censuring and judging has been condemned as follows :—

"Judge not, that ye be not judged, for with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brothers' eye, but considerest not the beam that is

in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye."

The Lord warns the people against giving religious sermons before faithless people who are compared with dogs and swines. He says :—

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Further the Lord holds out hopes for those who are after happiness or peace of mind or kingdom of heaven :—

"Ask and it shall be given you; seek, and ye shall find; knock, it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in there-at. Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

Thus concludes Lord Jesus his precepts as given in the gospel according to St. Mathew. Religious teachings are generally directed to warning against

some wrong deeds and encouraging certain good deeds essestially needed for building up religious character. Therefore, they are composed of two parts, certain negative and certain positive factors. Negatives (*i.e.* Do-nots) have been amply described in connection with the commandments and the positive orders are given below :—

"Blessed are the poor in spirit :
For theirs is the kingdom of heaven.
Blessed are they that mourn :
For they shall be comforted.
Blessed are the meek ;
For they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness :
For they shall be filled.
Blessed are the merciful :
For they shall obtain mercy.
Blessed are the pure in heart :
For they shall see God.
Blessed are the peace makers :
For they shall be called the children of God.
Blessed are they which are persecuted for righteousness' sake :
For there is the kingdom of heaven.
Blessed are ye, when men shall revile you and persecute you,

And shall say all manner of evil against you
falsely, for my sake,
Rejoice and be exceeding glad ;
For great is your reward in heaven ;
For so persecuted they the prophets which
were before you."

Finally, the Holy Bible admits the presence of God in all beings in the same strain as Geeta of the Hindus does. It says :—

"What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own."

In another passage we see :—

"God was manifest in the flesh,
Justified in the spirit,
Seen of angels,
Preached unto the Gentiles,
Believed on in the world,
Received up into glory."

But we are sorry to remark that nobody now observes it in the practical life. Simply belief in this truth (that God dwells in the heart of all creatures) can prevent mankind from heinous crimes.

To sum up the whole teachings of the Christian scripture is what is now required here. They are:—

All people must believe in one Eternal God and

worship Him sincerely.

They should avoid all show of devotion and other highest virtues, such as, charity etc.

They must abstain from sexual indulgence.

They must give alms to the poor.

They must join with the good who are bent on doing good to the humanity.

They must not do any charitable deed with the intention of compensation.

They must keep a pure and clean heart.

They must observe strict honesty in all sorts of dealings with the fellow beings.

The must do good to the world and rear up universal brotherhood, which is the goal of all religion.

We have seen that these precepts have been equally accepted by all religious sections. There is no difference of opinion. These are the common laws for the guidance of people, forming the subotance or grain of religion, while the rules regarding the forms of daily worship or other rituals and ways of living form the husks of the grain. We should not confuse them. On the contrary we should carefully discriminate the grain from the husks, where there may be ample causes of contention. But we have nothing to do with them. We should only be faithful to the common laws constituting the basis of all religions.

We will now finish this chapter by quoting a sermon addressed by Paul, the apostle in defence of unity, brotherhood and righteousness. :—

"Finally, be ye all of one mind, having compassion of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that you are thereunto called, that ye should inherit a blessing.

For he that will love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile :
Let him eschew evil, and do good ;
Let him seek peace and ensue it.
For the eyes of the Lord are over the righteous,
And His ears are open unto their prayers !
But the face of the Lord is against them that do evil."

Amen !

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CHAPTER VI

What Does Philosophy* Say on the Point?

WE have seen in the chapter on Hinduism that *Karmakanda* (laws of action) automatically merges into *Upasanakanda* (laws of devotion or worship). This means that an aspirer, first of all practises selfless work and gradually becomes eligible for devotion and worship of God in virtue of purity of heart accruing from such works ; and in the course of his devotional life, comes to realize that this universe is the true manifestation of God ; then he takes up ardently service of the world as the right form of devotion.

In the first stage, the student works selflessly or serves the world with a view to please God, who is the creator, sustainer and regulator of the world. God is now supposed to be an all-powerful entity dwelling in some far-off region, say Heaven or *Vaikuntha*. In the

*NOTE—By philosophy we mean Philosophy of religion so far as Hindu philosophy gives us.

second stage, on ripening of selfless work and devotion, he sees God face to face in the various forms of this mundane existence. He has now got no other work than to serve Him in these forms. When God is present before him in multifarious forms, what can remain there as duty for a devotee? No meditation or recitation of *Mantras* befits the occasion. To serve Him with all heart and strength is all what remains for his performance.

So far, he is within the sphere of religion. When advanced farther, he enters into *Jnankanda* or the realm of philosophy, which is the third stage; and realizes that he is one with God, whom he has been serving so long. He now loses his separateness from God or the world—His manifestation, and attains a position which is beyond all sorrows and afflictions—cares and anxieties. This is emancipation or मुक्ति as the Hindus call it. Sruti says:—तत्र को मोहः कः शोक एकत्वमनुपश्यतः *i.e.*, where there is oneness perceived there remains no room for attachment or sorrow due to separation. This is the final goal.

If any worker simply sticks to the principle of devotional service without looking for any further enlightenment through the culture of *Jnankanda* or Philosophy, he is sure to reach the goal. As Geeta says:—

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

The goal which is reached by means of *Jnanyoga*, may be attained by dint of selfless work or service. He seeth rightly who seeth an unity of purpose between devotional service and philosophy.

Geeta makes it clear that oneness with God can be realized by means of devotional service as well as culture of philosophy. A devotee whether he enters into the philosophical world or not, is entitled to attain emancipation, which is the goal of all aspirers. But the non-dualistic Vedanta holds that a devotee, having recognised his separateness from God (for, without separate existence, no worship or service is possible) can not realize oneness with God and hence fails in attaining emancipation. This argument does not bear out what Geeta says. Judging impartially, we find that all *Vakti*-cultists maintain that a devotee by agelong devotional service may come to realize God in every form or every atom of this mundane existence. Such being the case, it is most reasonable that he would realize God in himself as well, being one of the many, constituting this world. So, it can not be denied that a devotee too, may feel oneness with God and attain emancipation. When *Mukti* or salvation is guaranteed in both the processes, devotees need not he anxious for *Jaankanda* or entering into the realm of

philosophy. The reason is that if they fail to make an adjustment between the processes, it may prove detrimental to their progress. Religion being a matter of simple faith and practice is accessible to all people; but Philosophy which is a matter of observation, conjecture and reasoning, is the jurisdiction of the intelligensia and advanced students of religion. Philosophy attempts to explain the phenomenal world with all its implications in a scientific way, and Religion attributes everything to the will of God, the very existence of Whom is questioned by Philosophy. This the devotees cannot tolerate and may get puzzled.

Now, let us proceed with the subject. Philosophy begins with the investigation of the ultimate cause or Reality lying under all phenomena—physical, mental and spiritual. In the search of this Reality most of the sages or seers of the ancient and mediæval ages devoted their lives. And the present thinkers are also engaged in that pursuit. So innumerable *Darshans* or schools of thought have been orginated, each one refuting the others' views and establishing its own. The beauty lies in the fact that each of these series seems to be perfect in its own way, still, there are loop-holes left for the attack of the rivals. From time immemorial this sort of controversy or intelectual fight has been going on, btu

the ultimate Reality, which is the subject of contention is intact. Like a modest girl, the Goddess of Reality allowed none to lift the veil from her face and remained a mystery. Here lies the secrecy of the bewitching charm she plays on the human mind. In fact, Reality will lose its beauty and charm if it is ever made a subject of knowledge or perception. Sruti herself admits its inconceivable nature in the following manner :—

अन्यदेव तद्विदितादथो अविदितादधि ।

That (Reality) is something different from the known and the unknown.

यस्यामतं तस्यमतं मतं यस्य न वेद सः ।

He who disowns (the Knowledge of the Reality) has known it ; who owns, does not know.

The significance is that an aspirer who has passed his life in meditation and study and left no stone unturned in search of the Reality and after all, frustrated, admits plainly his inability to hold any positive conclusion as to its nature, may be said to have realized the Truth ; and a man of shallow knowledge and culture. who professes himself to be a man of realization, cannot be held as the knower.

By such lucid statements, the Vedas have enhanced the gravity and seriousness of the search after

the final Truth and by no means discouraged the pursuit.

In the above sense, Lord Buddha was a true man of realization and should not be marked out as an atheist. The only deficiency in his system is that he dispirited the seekers after Truth.

All the systems of Philosophy, however, have made attempts to reach this final Truth, although they differ widely from one another in the mode of thinking and reasoning. Some of them appear to disagree with regard to the conception of the Reality too. But at one point they all agree, both who acknowledge the authority of the Vedas and those who do not. That point is "आत्यन्तिकदु:खनिवृत्ति" *i.e.*, complete annihilation of (human) sufferings. Here lies the practical utility of the different schools of thought. In fact, all these efforts on the part of Philosophers would have been meaning-less if they were not intended for promoting human happiness, both in the present life and in the life to come. But mere theorising or believing in some particular theory will not avail. What is essentially necessary is to work up to the tenets of any system and verify its utility in the practical field.

We are followers of the Vedanta system and have experienced its practical utility. It has two welknown aspects, Realism and Idealism. We

are but in favour of Realism, being fully alive to the existing state of things, which nobody can ignore. Even a stanuch adherent to the theory that the world is non-existent or illusory can not shut his eyes to the bitter experience, such as, agony due to disease and decay, hunger and thirst, friction and fracus and such other concomitants of this world. So, we are prone to believe in the mundane existence, as it is, with everything known and unknown. We believe too, in the possibility of betterment of the existing affairs through the culture and practice of Religion and Philosophy. It has been shown in the chapters on Religions that all cults or creeds of Religion have in view the beatification of the world through Universal Brotherhood and Love. Now, we shall see if Philosophy of Vedanta can be accommodated to that end.

Many among the educated people have got theoretical knowledge of Vedanta, but it benefits them not. The reason is that they have not undergone the requisite practical course. We therefore put much stress on the practical side. Every student willing to enter the field of Vedanta must have to undergo certain disciplinary methods for balancing the mind, because, mind in a restless state cannot be receptive of the subtle and abstract ideas of Philosophy. They are as follows :—

शम—controlling the mind, which is naturally

after sensual pleasures. A student should devote himsalf in right earnest to curb the activity of the mind. Always to watch the movement or to follow the mind is the best method in the way. For a beginner, to abstain from doing what the mind finds pleasure in, will help immensely, of course, so long it is not controlled or balanced.

दम—controlling the sense-organs that lead the mind astray. To deny them the objects of pleasures is the practice for it. The senses are so closely connected with the mind that when they are restrained, the mind automatically attains a balanced state.

तितिक्षा—Penance. To put up with all sorts of untoward circumstances, such as, heat and cold, hunger and thirst, pleasure and pain, bereavement of dear ones and association with one who is disliked and such other dual conditions, is called penance. The object of practising penance is also to balance the mind.

उपरति—abnegation of all enjoyments. A practicant will remain content with what-so-ever he has already enjoyed and refrain from wishing further. Any desire for enjoyment may put the mind out of centre.

श्रद्धा—Respectful belief in God, Shastras and the spiritual guide. A student should put implicit faith in what Shastras enjoin and the spiritual guide says,

who would be necessarily a man of realization. He should not question the validity of such sayings, while following. The utility of such command will reveal itself when the practices will ripen.

समाधान —Concentration of the mind to a point. To turn attention away from all objects of senses and apply it to the thing desired, is the process of समाधान. What should be that object desired? Geeta says in the 18th chapter :—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया ॥

O, Arjuna! God sits in the heart of all beings and by his own external Energy makes them revolve as though mounted on a potter's wheel.

A practicant may turn all his attention in finding out God who dwells in the heart within. It should make a matter of great interest, for God is so near to us and still, we know Him not—how and where he dwells. Strange, indeed!

All these practices are intended for concentration of mind and invoking God's mercy, without which no success can be expected. There are other three disciplines that are :—

विवेक—Discrimination. To judge what is good or bad, right or wrong, virtue or vice, self or non-self is the work of discrimination. The first three pairs

dualistic ideas are matters for commonsense, decidin g whether the object under review is benificial to the common interest of the humanity or detrimental to the cause. The last pair, namely, self and non-self, is a concern of Vedanta, which a student will have to study in due course.

वैराग्य—Unattachment or denial of all sorts of pleasures of this life as well as of life after. It demands that an asprirer should not be actuated by desire for any object of happiness such as riches, fame, power etc; even the Kingdom of Heaven should not be an allurement for him.

मुमुक्षत्व—Desire for emancipation from all bondage. We have hinted before that desire for emancipation is not counted as desire, because, absence of all desire amounts to emancipation. A student will have to concentrate all thoughts and energy for this goal. If he sustains any other desire, his attempts towards the goal must be of a lukewarm nature and therefore he is sure to prove a failure.

In other words मुमुक्षत्व may be explained as love of freedom. Some people proud of Western civiliza tion maintain that the Hindus have no conception of nationalism—no love of freedom; and so it is that they are down-trodden. They are surely mistaken. Political freedom, according to them is the highest

attainment, while the Hindus' मुक्ति means सर्वबंधानिवृत्तिः *i.e.*, emancipation from all bondage. They have no idea of other bondages besides political thraldom. What are the other bondages under which a man has to travail? Everybody, high or low, is first of all subject to physical and mental bondages. The body and mind compel him to follow their instincts after happiness and immense troubles he has to experience in search of the objects of their pleasures. Next he is a slave of his wife, children and other relatives, for whose satisfaction he has to labour hard. Then comes his community which forces him to observe the social rules blindly without judging the merits and demerits of such rules. He is bound to follow them, even if they stand in the way of his legitimate happiness. Lastly, he is subject to the national laws. He is not competent to criticise or raise his voice against such laws. Had he done so, he is at once declared a rebel and brought to the scaffold. And his sorrows know no bound, when the country he lives in, is under some foreign yoke, as has been the case in India for a pretty long time. A man is thus, always under limitations and bondages of varied nature imposed on by different agents, internal and external. Political freedom if secured, cannot annihilate these bondages. It may be further observed that in lands where political free-

dom is in full swing, indivitual beings are under no less dependency than those of a subject nation. Even a King, what to speak of others, has no option in selecting his matrimonial partner or alliance. Hindus मुक्ति or emancipation gives a man freedom from all these bondages. Such a free soul does not attach any importance in the existence in this mortal coil. So he is free from the struggle for existence. He does not at all mind for bodily or mental pleasures. No community or nation can force him to an action which is according to his best judgement opposed to his principle. No power, in the world, however tyrannical or atrocious it may be, can dominate a free soul like this. When Alexander the great was setting his pace in India for an invasion, he saw a man lying on the sands of Indus full naked and careless of this existence. Alexander was astonished and become curious to know about him. He approached him and stood beside, for a while. But the man who was undoubtedly a man of realization, showed not a bit of concern. Nor did he answer to any question put by the undaunted warrior. The latter got offended and drew his sword from the scabbard. Having seen this, the man laughed a laugh so loud and derisive that Alexander grew nervous and the flashing sword slipped from his hand. After a pause the King composed himself and bowed down before

the Mahatma, who smiled and showed a soothing demeanour. Then, Alexander entreated him to accompany him to Greece and promised all sorts of comfort and pleasure conceivable for a human being. Now, he spoke to the king and refused his offer with some remarks on the ephemeral nature of this body and the comfortable things. Such a stage of life, the Hindus' emancipation conceives, which is undoubtedly far higher than the Western freedom. But the Hindus are for a pretty long time lacking in practice of this high ideal and hence it is, that they are down-trodden. This is the subjective aspect of freedom or emancipation. The other aspect, more important and substantial, will be dealt with in the proceeding chapter.

A student accomplished in these practices may take up Vedanta, the sum and substances of which is given below.

It was said before that the Reality lying on the background of the phenomenal world is Philosophy. In order to find out that Reality we may begin with our own selves. The self, as it is understood off-hand, consists of this body and mind. The body is composed of several sense-organs and working organs. These organs, as it appears, are guided by the mind, which can exhilarate their action or curb their activities, If the mind becomes inactive, the whole

frame loses its nimbleness. Again, the mind is regulated by a principle which we call intelligence. This is more subtle and pervasive. Is this the final agent supervising the whole fabric? Not at all. There is another principle within, which checks the activity of intellect *i.e.*, can engage it to some thought or make it abstain from deliberation. This principle is thought to be the substratum of all phenomena, and is the so-called Self or Ego. But he is not the substratum being an instrument in the hand of the True Self, who is the knower of all things but no body knows Him. He knows all the modifications the body mind, intellect and Egoism undergo such as waking state, dreaming state and deep sleep, as well as swoon and *Samadhi*. When the senses and mind receive the objects of the gross world, the intellect judges merits and demerits of them and the Ego feels pleasure or pain in all these affairs, it is called the waking state. It should be noted here that these functions are carried on by the agents mentioned, under the influence of the True Self, whom they know not. When these phenomena happen in the subtle world of vision *i.e.*, in the mental plane only, where there is no gross world, it is called the dream state. In it, the Ego enjoys the visionary existence created, as it appears, through the activities of the mind and intellect. When the ego percieves nothing and the mind and intellect cease to be active, it is called deep

sleep. In this state, all the functionaries lose themselves in the substratum or the True Self, who now withdraws all his influence and become self-composed. It is not to be supposed that the True Self becomes unconscions or knows nothing through want of vision. Because Sruti says न हि द्रष्टुर्दृष्टेर्विपरिलोपः विद्यते *i.e.*, certainly never does the knowlege of the Knower cease to exist. What happens now, is that there remains nothing knowable.

The deep sleep state which has been described as the last stage, is in essence, the first stage prior to the beginning of this world, when there is no mind, intellect or Egoism. In the second stage, the Knower conceives an idea which appears as the subtle dream land, just-like an architect drawing out a plan in imagination before penciling it out. In the third stage, when the Knower knows tho world through the mind, intellect and senses, the whole panorama there is. This process shows clearly that the mundane existence there is, so long the Knower knows it, when He is self-contained there is nothing. His appearance in the field is therefore the appearance of the world, and His seeming absence is the absence of the world. So it can safely be asserted that the world is the manifestation of the Knower Himself and nothing else. The knower and the known is the same thing like the obverse and subverse of the same coin.

Some school of thought takes mind including intellect and egoism as the substratum and indentifies the world with the mind. Their argument seems not to be without ground. As long as the active nature of the mind is percieved there is the world. When the mind loses its existence, as in the case of deep sleep state, there is no world—neither Knower nor known. In the dream state it is the mind, as it appears, who creates a world in the subtle form and enjoys it. In the waking state, the mind receives the world in the shape he has given it. Actually we see that according to the conception of the mind every thing appears to exist. Every thing good or bad is thus minds creation. Each individual mind has got its own world in which sphere he works. The aggregate mind, which in Vedanta is called हिरण्यगर्भ, works in the whole universe. So it is not irrational to conceive that the mind is the world. But the mind is not an independent entity. It borrows its power of action from the Knower True, who can influence its activity. Without the Knowers' support the mind is non-entity. The mind is thus like the flame of the fire, which may be compared with the True Self. A flame can not be separately concieved from the fire. It borrows the power of burning from the original source, the fire. So flame's action can be taken as that of the fire. And so it is inferred that the Knower or the True Self is all in all. He is the Knower, He is the known and He is the pheno-

mena of knowing. Here ends the investigation of the Reality that we have begun with our ownselves. The True Self or the Soul is the Reality underlying all phenomena. If the investigation is carried on in any other entity, the output will be the same. So it is held that the soul or the ultimate Reality is the same and an Universal Entity, not seperate from this world or universe, but identical with it.

As regards the identity of the Knower with the Soul or God, Bhagwan Sri Krishna says in the 13th chapter :—

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

O, Bharat! Know me to be the Knower in all the fields *i.e.*, the bodies.

There is a number of Sruti *Mantras* echoing this idea or truth. For instance :—

आत्मैवेदं सर्वं *i.e.*, This all is the Soul.

आत्मविद् यः स इदं सर्वं भवति—Who ever knows the Soul, becomes all.

सर्वं खल्विदं ब्रह्म—Certainly this all is Brahma.

न त्वं नाहं न चान्यं वा सर्वं ब्रह्मैव केवलम् :—Neither you, nor I, nor the others ; every thing is but Brahma.

इदं सर्वं यदयमात्मा—All this is what is the Soul.

स्वयं विश्वमिदं सर्वं स्वस्यादान्यन्न किंचन—(God) Himself is all this world; there exists nothing separate from Himself.

And so on.

Now it is clear that the *Knower* is one and pervade all being, animate and inanimate, and the I-ness or Egoism which finds expression in all bodies is His or of God Himself. The difference in consciousness and potentiality as we percieve, is due to the difference of degree—not of quality. And the limitation is due to the bound within which He has encamped Himself out of His own accord. The width or broadness of the boundary or of sphere of action, knowledge or love, determines the greatness of the Self; and the greatest width encompassing everything known and unknown means Perfection, which rests with God or Knower Himself.

We have come to a position to find a reasonable solution of the question, we frequently hear as "If God is the maker of this universe. can He not make it in a better from? Why it is so full of miseries and afflictions?" They, of course, judge His works according to their own light. His light may be different from theirs. We have said that this universe as it is, is His manifestation. The different forms we see are therefore His forms. Pleasure, and pain whatever there is, He enjoys or suffers Himself through these various channels. So by this sort of creation, He has afflicted none but Himself, there being no other being other than He. A concrete example may be given here to illus.

trate the point. Suppose, an amateur theatrical party has been organized by some friends. The various roles consisting of pleasure and pain, laughing and weeping, stateliness and lowliness, they have distributed among themselves. They are acting accordingly the parts; somebody laughs, some weeps; somebody occupies the highest position, others lowly. Do they grudge one another? Or do they be puffed up when acting as kings or feel morose when doing the work of menials? Not at all. Everybody knows that they are not really what they appear to be. The only thing, which is of greatest concern to them is how to act the role allotted to each most naturally and efficiently. For that purpose, they appear to feel the pleasure and pain as if actually enjoying, but for which, the art cannot be natural and move the hearts of the audience. They must feel but be not grieved or elated at heart, as happens in the worldly life. Such is His knack of work. We too, must be conscious of and alive to this state of affairs in order to get rid of worldly calamities.

There is another aspect of the thing worth observation in this example. When they are playing a drama of a particular author, they are actually doing the will of the dramatist. Every movement they make, every gesture they show, every word they speak, is verily according to the author's suggestion

or plan. Can we not therefore consider the author of the drama as playing all the parts under different robes or attires? We see different bodies working different parts, but the spirit underlying all works is the author's own. Such is the case with the gigantic theatre of the world. God, the author of this theatre has been conducting the play through various players, who have no individual opinion or personality. Here a question may arise ; if it is so, there can be no virtue or vice for the people, God working through these channels. Really it is so, but not until men realize their identity with God and lose their separate existence. As long as they think themselves distinctly from Him there is responsibility and they are liable to commitment. However, in this stage, the people have to perform the parts entrusted to them most faithfully and honourably. The glory of human life lies in doing the author's will, and that with excellence, which consists in doing things with a view to pleasing God or benefitting the world.

If we work in this spirit and remember constantly that we are acting in a stage, there can be no cause of sorrows and anxieties. The very moment, we are forgetful of this truth, we are put into the drudgery of life. In order to avoid this oblivion, certain *Jnansadhanas* or practises for stabilization of wisdom, have been put forward in the following *Mantras* of Geeta :—

अमानित्वमदम्भित्वमहिंसा क्षांतिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥
असक्तिरनभिष्वंगः पुत्रदारागृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥
मपि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥
अध्यात्मज्ञाननित्यत्वं तत्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

This higher course of discipline has grave significance and each of the terms requires separate explanation in the light a student of philosophy should understand and follow in the practicle life.

अमानित्वम् :—Absence of sense of respectability. Ignorance of the True Self or God, or want of love gives rise to this. A student who has acquired the wisdom that whosoever comes in his contact, is none but the Self or God, cannot be in quest of respect from any quarter. And it is known to all that where there is love there can arise no sense of respectability.

अदम्भित्वम् :—Absence of show of virtue and devotion. What can a student gain by such show when his beloved soul or God is the recipient of such pretensions. Such show simply betrays the devotee's want of belief in His all-pervadingness.

अहिंसा :—Harmlessness. It has been explained in the chapter on Hinduism. A higher student who holds that this world is the manifestation of God, cannot on any account deviate from the rule of non-violence. Whatever sufferance he may encounter, should be borne meekly. Is not God in the form of his adversaries giving these troubles by way of testing his patience ?

क्षांति :—Forgiveness means that a higher student should not be offended on any provocation, for, the provocative agents are none but God or the Self.

आर्जवम् :—Moral uprightness. When the self or God is all in all, misleading or beguiling others means nothing but self-deception. A spiritual student should always appear to be what he is in intrinsic worth.

आचार्योपासनं :—Service of the spiritual guide merits an undivided attention of the aspirer. It is the foundation on which his knowledge of the all-pervading God stands. To believe in the spiritual guide as God and to serve him as such, is the first step. Everybody knows it. On the ripeness of this belief, the student faces God all over the world.

There is another significance. Our goal is the service of the world. An aspirer must therefore acquire a habit of service by serving the spiritual guide to begin, as it is not possible to take up service of the

world, until he has not got full training in practice under the feet of *Sriguradeb.*

स्थैर्यम् :—Steadfastness is one of the most necessary attributes for self-realization, for, the way is always up-hill. A student should never lose heart in any circumstances. To strive on and on, until the goal is achieved, should be the motto of everyone.

आत्मविनिग्रहः :—To control the activities of the body and senses that are naturally after the objects of pleasure, and to apply them in the struggle for self-realization. The word आत्मा here stands for the body and senses that are agents of the soul.

इद्रियार्थेषु वैराग्यं :—Non-attachment to the objects of senses is most essential in the line. As long as a man is attached to such objects, he cannot advance in the path of realization which demands an undivided attention. To enjoy the blessings of this worldly life but not to be attached thereto, is the principle.

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् :—To find fault with birth, death, senility, disease etc. as painful. Attachment to the objects of senses may be overcome only in case, we are not attached to this body. In order to discourage carnal attachment we should constantly think on the painfulness of birth, death etc. that are the accompaniments of this body. Buddhism is very particular on this point. Worldly sorrows have been depicted in a nice poetry in Light of Asia.

We cannot refrain from giving it here. It says :—

> Life which ye prize is long drawn agony :
> Only its pain abide ; its pleasure are
> As birds which light and fly.
> Ache of the birth, ache of the helpless days,
> Ache of hot youth and ache of manhood's prime :
> Ache of the chill grey years and choking death,
> These fill your piteous time.
> Sweet is fond love, but funeral flame must kiss
> The breasts which pillow and the lips which cling ;
> Gallant is warlike might, but vultures pick
> The joints of chief and king.
> Beauteous is earth, but all its forest broods
> Plot mutual slaughter, hungering to live ;
> Of Saphire are the skies, but when men cry
> Famished, no drops they give.
> Ask of the sick, the mourners, ask of him
> Who tottereth on his staff, lone and forlorn,
> "Liketh thee life ?"—These say the babe is wise
> that weepeth, being born.

In order to produce वैराग्य or a feeling of apathy towards this body and pleasures thereof, such a flow of thought is most valuable in a student's life. The objective is that he should conquer love of the ego and lust of life—the greatest enemies in the path of realization. The more he will be unmindful of

himself, the more he will be interested in service of the world.

असक्तिरनभिष्वंगपुत्रदारागृहादिषु means want of attachment to the objects of pleasures such as wife, children, house, servants etc. अभिष्वंग is also a kind of keen attachment, consisting in mutual and sympathetic feeling of happiness or sorrow on the kith and kin being happy or sorry. This is an amplification of what has been stated in इंद्रियार्थेषुवैराग्यं etc. Such attachment is not in keeping with realization of God or Soul in all bodies.

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु means constant equanimity in the happenings of something desirable as well as something undesirable. This समत्व or evenness of mind has been described as *Yoga* elsewhere in Geeta. Not to be centre-out in any circumstances favourable or unfavourable, this is the gist.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी :—Worshipping Me (God) with unadulterated and concentrated devotion.

भक्ति भजनं सेवनं वा means devotion or service as explained in the previous chapter, with no other object than the satisfaction of God, who is present before us in various forms.

विविक्तदेशसेवित्वम् :—Habit of living in a place, lonely by nature or by clearance and not sacrileged

by any impure thought or action, as well as undisturbed by wild animals. Such a place is helping to deep meditation.

अरतिर्जनसंसदि :—Absence of enjoyment in company of people of unrefined character and without humility and love of God. It is vain or rather derogatory to indulge in such company. Of course, company of good people, disposed to exert for realization, is of great value in formation of religious life.

अध्यात्मज्ञाननित्यत्वं :—Constant and tenacious meditation on the Soul or God dwelling within, who will illuminate the whole intricacy and lead the aspirer in the walk of realization.

तत्वज्ञानार्थदर्शनम् :—Deliberation on the supreme knowledge of the Soul or God resulting in emancipation. The very idea of freedom from all bondage elevates or enlivens the heart of a student. So, constant thinking on the point is of immense help in the line.

एतज्ज्ञानमितिप्रोक्तमज्ञानं यदतोऽन्यथा :—This is declared to be the wisdom, what is against it is ignorance.

These are the most important practices for an aspirer desirous of confirming wisdom in the heart. If he puts these disciplines into practice assiduously, he will come to make real the assumption that the Reality or Soul is the same everywhere and not separate from this Universe but identical with it; that the knower,

the known and the act of knowing are one thing ; and that no demarcation can be drawn between the material world and the spiritual. He will then be one with the whole, losing his separateness, which is the cause of all bondage. In short, he will be a free man—a liberated Soul.

That the feeling of oneness with the whole amounts to liberation and that of separateness leads to bondage, can be shown by an illustration. Yonder is a high magnificient mountain which appears to be one big entity, notwithstanding it is made up of crores of stonepieces, some big, some small, heaped up together. Taking for granted that these stones can feel as animate beings, as long as they feel themselves as parts and parcels of the big mountain and identify themselves with that gorgeous entity, they can have no worry—no anxiety, and rather may be proud of the magnificience. On the other hand, if they forget their oneness with the whole and feel themselves to be separate from one another as well as from the whole, they are at once put under pressure of stones weighing crores of tons from all sides, and are sure to be living most unhappy lives for a long long time, say for eternity. Is not the condition of human beings who think themselves separate from one another and from the whole, is just like this? They are placed under heavy pressure from all sides, both within and without as described before. Under these multiplex burdens,

they are being crushed day and night and find no peace and comfort that they seak at heart. What is the cause of this commitment? Their only fault is that *they are for themselves.* As soon as they will change this attitude of mind and cherish the sense of oneness with the world and stand for peace and happiness of the whole, they are all right. No care and anxiety will trouble them any longer, and a refreshing breeze of independance will soothe them for ever. This is true emancipation or मुक्ति.

When this stage of emancipation is attained, what remains there to be further done by the aspirer? Is he not entitled to a pension? Certainly, a pensioned life is due to him. But what does pension mean? It is enjoyment of fruits he has secured after lifelong struggle. What has he gained after this struggle? It is love—all-saturating love. But, is not love without work mere sentimentalism? Love warrants expression in the form of services. A mother loves her children. How do we know it that she loves. Because, she serves the children, So a perfect being who has won love, requires to serve the world what he loves. There is, of course, a sea of difference between service out of sense of duty and service out of love. In the latter case, there is no feeling of burden or trouble. Such a lover's works are like that of a prince who works hard, when engaged in some game or in any office of the state he undertakes of his own accord.

Does he feel exhausted ? No, rather he finds pleasure in such toil. A liberated Soul may thus engage himself for doing something for the beatification of the world, which is near and dear to his heart. Secondly a pensioner who has worked all his life and thus formed a habit of work, cannot keep out of work. So he naturally prefers to engage his body and mind in some pleasant task. But what can be more pleasant and enlivening than doing good to the world ? Thirdly, it is quite natural that every body looks after his own self *i.e.*, beautify and beatify it. To a perfect Soul, his own Self represents the whole world. So, by nature, he will he bent on looking after the welfare of the world.

As it heartens a man to see that he keeps good health, which means that harmony is being kept among the different working organs within the body, so a liberated soul must be delighted to see that the the people of the world are working in a harmonious way for the common goal of universal Peace and Happiness. In short, a soul like this is considered fit and qualified for conducting some glorious work of this type, which is to radiate throughout the world. *Sree Sree Arubindu* has rightly called a worker of this category as *Dibya Karmee* (दिव्यकर्मी) or resplendent worker.

Thus, from the philosophical point of view we come to the conclusion that the attainment of Universal Brotherhood and Peace is the highest glory of human life, as urged by all religious cultists unanimously.

Aum.

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CHAPTER VII

Aim of Religion & Philosophy is Humanism & Nature Demands it

BY way of comparison and contrast of the four principle religious cults dealt with in the respective chapters, we have seen that the beatification of the world by establishment of Universal fraternity and goodwill is the aim of all. And Philosophy of religion too corroborates this idea, as shown in the last chapter. There are, of course, differences of opinion on other aspects that are merely superficial, but they all agree on this point, which is the inherent truth lying under each of them. Further, we have shown that those differences may be easily reconciled if the people become the least assiduous in going deep into the matter, with a clear intention of reaching at an agreement. Now we shall enter into other essential points of view and show that they confirm our standpoint.

It is observed in the practical field that religionists and adherents to Philosophy do not accept Religion

and Philosophy in this light and attach to them only subjective importance. Their conviction is that by working up to the respective tenets strictly and thoroughly, a man can be eligible for Heavenly life or Redemption, according as he concieves. In fact, they maintain that attainment of Heaven or emancipation is a matter depending on the individual penance and struggle and has nothing to do with Universal peace etc. They are under wrong impression. Their view is, firstly, against the religious principles, because, they have unanimously laid stress on the love of humanity or of the world. Secondly, the system of joint worship and prayer as observed by the Mohammadans and Christians, does not confirm their view. There can be no necessity of this sort of congregational worship, if individual blessing or happiness is the thing sought for. The Hindu worshippers do not admit at all such method of aggregative prayer although their *Gayatree Mantra* which is said to be the substance of all the Vedas, demands it. The very wording of the *Mantra* shows it clearly. The verb धीमहि is in the plural number, meaning 'we meditate' and the terms धियो नः in the last *Pada* of it means 'our intelligence.' Had it been a fact that worship or prayer was demanded of individual beings for individual blessings, the use of these terms in the plural number would have become useless. The fact is, in the *Vedic* ages *Upasana* or worship was

redemption thereof, which, we call Humanism or the Human Religion.

On the other hand, seeking for individual blessings in Heaven or redemption, betrays selfishness on the part of the aspirer. As such, he cannot expect to reach the end, the bondage fetterring the world being nothing but selfishness. We have pointed out in the previous chapter that greatness of the Soul is determined by broadness of the sphere of his action, knowledge and feeling or love. The narrow the sphere, the tight is the bondage; and the broader the outlook, the nearer the redemption. This is observed in every day life and may be illustrated by reference to the division of human beings according to the development of the sphere noted above. This is the most artistic and scientific division of human nation. A man in the first stage of evolution becomes attached to this mortal body and to those things that are caterring to enjoyment of carnal pleasure. He believes in no system of religion or God, and thinks himself dead with the death of this body, putting no faith in the existence after death. He is not therefore inclined to do any meritorious deed or to sacrifice for the sake of others, even who are closely related to him. Such a man is often seen quite unmindful of the livelihood of his wife and children. This sort of people may be identified with the *Shudra* or menial class. Next comes a

class of people whose scope of action, knowledge and feeling is far ahead. Their Egoism or I-ness is not confined in this body but finds an extension embracing their environments including sometimes the community they belong to. They believe to some extent in the existence after the dissolution of this body, and therefore in some form of religion, and are prone to do some meritorious works. They can sacrifice their personal comforts for the sake of happiness of those related to him. In fact, religious life demanding self-denial begins in this stage, which is second in the process of evolution. Another class of people there is, wiser and more liberalised, whose 'I-ness' or Egoism not only pervades the circle of relatives and community but covers the nation or country (they belong to) constituted by a number of communities, races or religionists. They are more enlightened and believe in the eternal existence of the Soul. So, they do not fear death and can easily sacrifice life for the sake of safety and happiness of the nation, nothing to speak of personal comforts. The nation's or country's interest becomes their interest, so much so that they possess the audacity of identifying themselves with the country. This is the third stage of human evolution and may be likened to the *Kshatteriya* stage. The revered leaders of India and others subordinate countries, who are courting untold sufferance for the sake of independence, can be rightly declared to belong to this class. In the last stage of

evolution which is nearer to the goal, men observe their I-ness pervading the whole world or universe, comprised of many such countries, continents or globes. Now they think of nothing but the welfare of the whole existence concievable, as it is their own Self. They can sacrifice all interest, say personal, communal, national and what not, for the sake of the good of the universe. Whatever they undertake to perform, they do, keeping that noble object in view. It is needless to say that they fully believe in the eternity of the Soul. Death conveys to them no dread at all. They are ready to endure the pangs of death with calm and gladness if it produces any benefit of the world. In support of this statement, the instance of *Rishi Dadhhichi* of India may be cited here. He gave up his bones on the request of Indra who was fighting for the cause of righteousness for which the *Devas* had stood. It should be noted here that benevolence and goodwlll of this *Rishi* was not confined within the limit of this earth but extended to some unknown land such as *Debloka,* the existence of which we are not ready to believe. This sort of noble souls (महात्मा) belongs to the fourth stage that resembles the true Brahmin stage. The ancient *Rishis*, who were Brahmins in the true sense of the word, were not satisfied with establishment of co-operation and goodwill amongst the humanity inhabiting this earth; they went so far as to secure co-operating links with

the stars and planets revolving in the sky. Srimad Bhagwatgeeta says :—

देवान्भावयतानेन ते देवा भावयंतु वः।
परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥

By performance of *Yagnas* (sacrificial rites) you will nourish the Gods, who in turn will give you prosperity. Thus working in a co-operative spirit, both of you (Gods and men) will reach the goal (Universal happiness).

This is the highest stage of human evolution. Everybody can claim to reach this stage not by inheritance or other shortcut method but by building up his character strictly according to the religious precepts as given heretofore, and by development of the sphere of action, knowledge and love, until it embraces the whole universe, when he will merge himself in the All-pervading Supreme Being. This is attainment of Heaven or Emancipation, as you like to call it.

This division of people which is most natural and legitimate, reflects no superiority or inferiority. Nor does it mean to create a static atmosphere. It is given here simply for the purpose that people may judge themselves where they are, and persevere in improving the status by expansion of their outlook. To win fame or to rise to some glorious and exalted position is the inherent desire of all human being. But only to

desire is not sufficient ground for achievement. Every aspirer must be enthusiastic and determined to tread on the path. Don't think that learning can lead to excellence, nor riches. Take, for instance, the case of Mahatma Gandhi, the living apostle of the day, who has reached a position, which no body ever occupied in the whole history of mankind. Throughout the world, from end to end, you will hear his name. Even a boy living in some utmost recess of the Himalayan caves will utter his name and not without due obeisance. Not only he has got this marked distinction and fame, but he has won the heart of all. Great souls there appeared many in the past ages. Sree Chaitanya of Bengal was a great soul, indeed. But he is not known in every nook and corner of India, what to speak of the world outside. Similarly Guru Nanak was a great soul and travelled all through the country and beyond. Still, he is remembered and worshipped in the Punjab and Sind. Whatever name and fame have exalted these noble souls, that was, it is known to all, after their departure from this earth. But it is unique in the character of Mahatma Gandhi that he has reached the climax in his life time. What has led him to this unparalleled position? Learning? No. Learned men there are many, who may be equal or superior to him. Riches, he has none—perhaps he has got no house to live in. He holds no such high position as a King or ruler of

a principality. Neither he is deemed to have possessed any superhnman talent or miraculous power. Then, what is the cause of his distinction? It is nothing but his strict and sincere religious character, which implies an ardent belief in God and expansion of heart touching the whole mankind.

He is after all a human being. Why others, who claim to be human beings, will not be able to attain this glory? Every body is entitled to it, provided he is sincere and assiduous in his attempt to build up the character accordingly, and to develop the sphere of action, knowledge and feeling, so as to cover the whole world, as said before. The keynote of success lies in universal love and goodwill, all other faculties essential for formation of religious character accompanying it.

Not only religion demands it, but science, whose authority nobody will be willing to deny, shows that universal goodwill and co-operation are the laws of Nature. They say: the machinery of the world as well as of the innumerable smaller bodies constituting the world, are working day and night, all the parts thereof working in conjunction or harmony with one another in a co-operative spirit. The example, a living being inhales air containing Oxygen, Carbon dioxide and other ingredients of lesser import. Oxygen is keeping to the life-process and carbon dioxide is injurious to it. So the internal organs (it is useless to talk as we retain

oxygen, for, we are not at all conscious of the fact) retain oxygen and give out carbon dioxide. Thus the whole animal-world give out carbon dioxide. Is the atmosphere vitiated by this process? Not at all. The plant-world like the animals breathe in air and retain carbon dioxide which nourish them, giving out oxygen for animal purpose. Thus there is smoothly going on a give-and-take policy between the animal and plant worlds. Does it not prove that mutual goodwill and co-operation is influencing the various functionaries in the domain of Nature? It is curious to observe that they belittle these functionaries by calling them inanimate and unconcious beings, despite the fact that the conscious beings are living and gathering strength and energy* through their goodwill. However, fortunate we are, that these active agents of Nature are not alive and conscious like ourselves. In that case, it would have been imposible for her to pull on the work smoothly, and a chaotic state would have arisen in her kingdom, justlike the present condition of the human world. Shame to the conscious and intellectual beings that they cannot manage to keep unison with the Nature and are breaking off from her law of goodwill and co-operation, while inanimate objects are tenaciously adhering to the principle and preserv-

Note :—In our estimation there is nothing in the universe which may be called inanimate or unconscious. The apparent difference in consciousness is due to degree as we have said before.

ing the world order!

As regards selflessness which forms the cardinal princtple of religion, Nature supplies us many examples. The sun supplies the world with heat and light, and thus gives life and energy to all living beings. Does he demand anything in return? Of course, the Hindu sages of the ancient ages used to feel grateful for that, and propitiate the sun with *Yagnas* etc., which, in the present epoch of enlightenment, is thought to be foolish and useless. But can anybody deny the selflessness of his tireless work? Besides, a fair sense of equity is conspicuous in his affairs. He does not with-held his divine favour from anybody, whether good or bad. Similarly, the air blows and gives life and refreshment to all beings without any desire of compensation; the rain descends on the earth and enlivens everybody but asks nothing iu return; and so on. Everybody knows these facts but counts not in this light which may illuminate his heart. We are sorry for that. Keen observation of natural facts may lead people to deduce that selflessness is the rule of Nature too.

Again Astrology says that all bodies contained in this globe as well as the globe itself are influenced by the far-off stars and planets revolving in the sky. Their influence is actually felt by the earth simultaneously with the bodies resting therein. This signifies

that there is certain relation and bondage betwist them. It is axiomatic truth that things that are related to the same thing or things cannot but be related to one another. So it can be held that all bodies existing in this world are related to one another and to bodies outside the world, known and unknown, all bound together in the same tie and shedding influence reciprocally. Thus from the physical aspect of view we are all united with the whole universe. It has some moral significance too. The stars' influence on the human bodies is recognised by the astrologers and its effects are actually traced in human life. These effects in some cases, prove to be favourable and in some, otherwise, according to the merits and demerits of the career of the subject under influence. This proves the moral value or force of the stars' influence on the human bodies.

Inspite of these prominent facts people do not admit the bond of unity, physical and moral, by which the whole universe is by nature bound together under a common tie. As a sequal to this, various sorts of calamities both natural and artificial are daily devastating the world. Still, the matter is not beyond remedy. It lies in the recognition of this unity, and development of mutual goodwill and co-operation, which is the aim of Humanism.

So far, we have seen that Universal Love accompa-

nied by mutual goodwill and active co-operation is the aim of all religious principles, and that Philosophy of religion and the Laws of Nature confirm it. The doctrine of Humanism stands for the same. So, we substitute the common term "Humanism" in place of different cults of religion and other theories that have no other object but human happiness and safety. This may be called the Human Religion as well. It implies no sectarianism. It is rather intended for up-rooting the poison-tree of sectarianism from the soil. Neither it is a new faith, all faiths and cults being simply consolidated in this one form. No Hindu or Mohammadan or any other cultist can have any objection to follow it. By following it, a Hindu will prove his adherence to Hinduism ; and so will a Mahammedan or Christian will verify his faithfulness to the respecive creed. The only thing they will have to do, is to shake off the aristocratic hold of dogmatism and recognise "Humanism" as the fundemental basis of all creeds. In the present age, when freedom is the motto of one and all, it is curious to see that the despotic rule of religious dogmatism is being tolerated by the people without any murmur or grudge. And the rule appears to be so tyrannous that nobody braves to judge its merits and demerits even. Nevertheless as rational beings they are competent and entitled to do so. But alas! where is Rationality? It has already been sacrificed before the altar of Dogmatism. In

consequence, the world has fallen in the direst quag. But there is a way out and that is in sight. We hold out "Humanism" as the only way to happiness, both subjectively and objectively; and place it before humanity, who can put it to the severest test possible and if found enduring, must adopt it, one and all. We can assure it that in no time the world will be restored to a sound and blissful state.

"Humanism" when analysed, is found to be composed of two factors. First to build up the character strictly according to the religious laws aforesaid, secondly, to serve the world with all heart and strength. It means that an aspirer will have to undergo a training course and pass the preliminary examination, a strongly built-up character proving to be the certificate of efficiency in prosecution of the most dignified task of service. The qualifications required for formation of such a character have been again and again iterated in the chapters on Religion. As it is the most important and urgent in this line, we cannot but recapitulate them here. To form the character requires sincere practice of the highest virtues such as mercy, uprightness, truthfulness, non-violence, equanimity, gentleness of speech and behaviour, freedom from malice and hatred, purity of heart and thought, temperance, toleration, non-covetousness, contentment and above all, Universal Love or love of God. In

short, to be good for all purposes and intents is all what character demands. An aspirer when accomplished accordingly, may be called a good man, and may be eligible for the other part of "Humanism' '*i.e.*, to serve the humanity or to do good to all. Thus "Humanism" or the Human Religion may be formulated as "*to be good and to do good*". This should be the maxim of all human beings and carefully engraved on the door way of the temple of heart of all well-wishers.

The temple of heart being the real abode of God, the question of *maths*, monasteries, mosques and churches appears to have no real significance. These places are simply designed for gathering of devotees for joint worship. God will be surely pleased with sincere prayer, and not on the adherence to some particular building or house. So it is preposterous to attempt on the transformation of a *math* or *mandir* into a mosque or church or the *vice-versa*. These things are nothing but childish play on the part of the people, who pose themselves as leaders or protectors of religion. On the plea of protection of religion they demolish it. What can be more absurd than this? But such boyishness sometimes culminates in feuds leading to bloodshed, which undoubtedly grieves God, the loving Father of all. It therefore behoves the people to be cautious in avoiding such disputes and joining heart and soul in sincere prayer that will help

in ensuring peace and happiness for the world.

We have laid stress on the congregational worship or prayer of God. This is thought to be the most suitable and reasonable way, the collective happiness and safety being the aim of all religions. All cultists should therefore believe in this system of worship and introduce it where it is not in vogue. And the prayer as well should be uniform in sense and force speaking the heart of all in a combined voice and asking from the Almighty Father the only desirable thing, happiness of the world. This sort of prayer will reveal unblemished selflessness on the part of mankind, and as such, cannot fail to move the merciful God who is disgusted of prayers of selfish nature and consequently turns a deaf ear to them.

Now we would suggest or prescribe the form of prayer that will resound the same feeling throughout the world from all platforms or pulpits. It will go as follews :—

O, Lord! O, Beloved father of the Universe! Thou hast created us, bestowed us with intelligence and conscience for judging right from wrong and shown us the way to happiness. But to our utter misfortune, we have been misled by the selfseeking spirit and have deviated from the happy path thou hast shown. So, we are fallen in the worldly dungeon. Enough we have experienced the ill-effects of self-

seekingness. Now, mayst thou be graciously pleased towards us—Thy unhappy children—rectify our errors and make our intelligence better, so that we may shake off the clasp of selfishness and resort to mutual love and goodwill, so essential for the happiness of humanity.

O, Lord! Give us light, so that we may not fall in the darkness that shades or covers Thy All-pervading existence. Grant us the spirit of fervent devotion, so that we can love Thee with all heart and strength, love our fellow beings as ourselves, respect our parents, and elders, be righteous in all deeds, remain content under all circumstances, do good to all alike friend or foe and do other meritorious works for the welfare of all.

O, Lord! Give us the power and strength of mind so that we can avoid destroying life, covetousness, adultery, falsehood, fraudulence, indulgence in intoxication and such other sinful acts causing mischief to others.

O, Lord! Be merceful upon us and pardon us for the wicked deeds we have done towards our brothers and sisters and grieved Thee, the loving Father of all. In future, we will abide by Thy wise counsel and repeat them not.

O, Lord! Hearken unto our cry, deliver us from

the miseries and vouch-safe for us Thy Heavenly blessings.

O, Lord! Thou art our refuge and strength. May we always look for Thy mercy and pray.

Amen.

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CHAPTER VIII

How to Put the Doctrine of Humanism into Practice

OR

A Scheme of Works for the Beatification of the World

WE have, in the preceding chapters, fully dealt on the first part of Humanism, namely, how to be good, with a view to prepare oneself for the glorious task of doing good to the world, which is the second part of the proposition and the theme of the present discussion. It may be argued that to do good to the world is a gigantic work and is therefore beyond the capacity of ordinary human being; every body is already engaged in doing it according to his capacity—some one is doing good to his family and relation, some has a wider outlook and stretches forth his benevolence to cover his community, and some goes further and works for the benefit of the nation or country he belongs to; and these ranges of work,

smaller and wider, make up the world, and so, every body is in a sense doing good to the world. Verily it is so, but we are afraid, the angle of vision of these benefactors is somewhat different from what it should have been. All the above-named benefactors recognise their objects of benevolence as their own and turn back on the rest of the world. Not only that they are upto robbing others of their legitimate right and appease the want of their vested interests with the booty. The world outside their ranges cannot tolerate such exploitation, and so, many conflicts arise, such as, between man and man,, community and community and nation and nation, just what is observed daily. This is far from doing good. And to do good in this estimation is an absurdity. This can be better shown by an illustration. The world may be supposed to be a tree, whose leaves and flowers are likened to the people, flowers resembling the fair sex. The branches of the tree may be compared to bodies of people, such as communities and nations. Now, if an attempt is made to enliven some particular leaves or branches by pouring water thereon, *vis-a-vis* the other parts of the tree withering, can it be successful? Never. If you wish to do anything towards the preservation of those leaves or branches, that you can do by watering the roots of the main tree *i.e.*, by preserving the life of the whole tree. So, it is impossible to secure peace and happiness for any particular land or

section of people, while the other parts are suffering.

But the 'Isms' of the western world have totally overlooked this point. None of them has, therefore, been successful in the least degree. Their attempt to do good has turned out to be cause of appalling disasters. They are rather widening the gulf of difference all the more, igniting fire of war that will burn themselves along with the whole world. Nature is against this isolating principle. She detests all sorts of narrowness. After all, she will compel everybody to to take recourse to liberality, which is her rule. So, it is now high time for all Nations, Governments, Sovereigns, Presidents and Dictators to pause for a while, thinking earnestly on the problem and to join heads and hearts for chalking out an way to true happiness for one and all, based on the fundemental principle of religion which is nothing but universal love, as we have shown in clear terms.

To speak the truth, the world is intrinsically an undivided whole, although it appears to be severally divided. Like a human body consisting of various functionaries and organs working conjointly, the world should be regarded as an individual being. As the health of the body depends on the different limbs and organs being whole and hearty, its peace and happiness rely entirely on the happiness of every being living therein. The body cannot be supposed to be in

order, if any of the smallest limbs, say, a finger be in disorder or trouble. So it is with the world—as long as any smallest nation or country is in bondage or under subjection, no happiness and safety can be expected in reality.

So, we hold that the art of doing good to the world is to be understood in the most comprehensive sense. All people may practically do it just in accordance with their capacity. Only they will be required to do things that are beneficial to themselves as well as to the world. If there arises any conflict between the interest of the doer and that of the world, the former will have to be sacrificed. Such conflict should not rise at all, because, interest of the world should interest everybody the most. No body whether an individual, a community or a nation, should cherish any objective other than the world peace. If everybody works in this spirit, the world will be automatically raised and beatified as desired. But the question is how to prevail upon all people to tread on this path ? This is certainly the greatest problem before the world. Still, it is not an impossibility.

The first step in the way is to convene an All-world conference of peoples who really feel for the idea and are ready to sacrifice all personal, communal and national interests for the sake of world-peace. People qualified accordingly will be found everywhere through

out the world, notwithstanding there number will be scanty. So, to convene such a conference at any city of the world is not an unmanageable task. The only thing which is required at present, is to organize a body qualified under the above rules, who will take up the burden of calling the people so•disposed, from all parts of the globe by due proclamation of notice throughout the world giving the purpose of the convention and time and place of the sitting. The subject for consideration of this meeting will be as follows :—

1. To consider all suggestions and plans on the subject hither-to represented to the public through news-paper-articles, books and organisational efforts if any, and to find out the most suitable and practicable one.

2. To consider how to propagate the preferred idea in every nook and corner of the earth in order to bring home to the mind of the people, the importance and urgency of the plan, and to take steps necessary for the purpose.

3. To consider how to move the governments pervalent on the earth to accept this principle and to take steps necessary.

4. To consider how to meet the expenditure on these propaganda and other works and to raise a fund accordingly.

5. To appoint a working commiltee that will manage the work taken in hand as the tentative measure.

6. To consider other things that may be deemed necessary.

The sitting of the All-world body will be held annually and at different cities of the world. The working committee, of course, will have to meet whenever and wherever necessary.

When this All-world body is duly organised and its finance becomes hopeful, the first thing to receive its attention is general education with special stress on moral and religious training. An University called the Cosmic University may be opened for this purpose with numerous colleges and schools affiliated to it throughout the world. Study of comparative Religion and Philosophy and research of the truth lying under all the theories will form the main subject for this University. Best scholars fully conversant with the scriptures and books on Theology and Philosophy and enthusiastic to do work in the spirit of service to humanity, will be requisitioned from all parts of the globe for teaching and research work. The situation of this University will be determined by the allworld body aforesaid. Students from all classes of people with every shade of opinion will be eligible

for admission into it, without any distinction of caste, colour or creed. Principle languages spoken by the world-people and rich in Religious and Philosophical literature will be taught here along with other subjects that may be thought necessary.

The students who will come out of this university equipped will all sorts of elucidation and training, will form the Peace Army, which will be mobilised for conducting the educational compaign along with the propagation of the idea of universal brotherhood and peace. When the numerical strength of this Army will be sufficient for our purpose, we will devote our attention to the organization of the world-state which will begin in the villages.

Each village will be placed in charge of a soldier or worker who will look to the education of the village people, with a view to the right understanding of their own business in relation to the world, and enlightening them on the subject of world peace. The charge in the hand of a worker will, of course, contain as many folks as a man can easily manage. If an worker can manage a village containing 100 adults, that will be considered as unit. In this arrangement a huge volume of Army will be necessary. The question is how to get such a band of selfless workers? It is not a difficult problem to solve, if the people is inclined to the carry project out. India alone can afford

to supply more than fifty lacs of *Sadhus* for this perpose, who can have no objection to join this sacred compaign whole-heartedly. Uublemished selfless work as it is, it will be the most congenial occupation for the Sadhus—both for men of realization and for students. For men of realization, as we have hinted before, nothing can be more pleasant and heartening than the service of the world, whom they look upon as their own Self and love with all heart. And for a spiritual student, selfless work is the only means of purification of heart, without which he cannot hope for realization, which is his aim. Besides, the attitude of the people who support these Sadhus is far from being charitable, although they are still continuing to do it out of regard for the tradition. Actually they cherish an odium towards Sadhus and look down upon them as selfish beings. From this point of view as well, it behoves the Sadhus of India to devote themselves to this most glorious and honourable occupation, which will prove to be both medicine and diet to them. In the Christian world, you may get bands of missioneries who are now working throughout the world. Under this scheme there will remain no necessity for proselytising. Thus the missionaries who will be left out of employment, can be easily persuaded to join this compaign. Similarly a number of *Moulnvis* and *Luma Gurus* etc., you can find from the Mahammadan and Buddhist camps respectively.

In addition to this, there are at present innumerable victims of unemployment. They may find occupation in this department and honourably earn their bread. So, we see that there will be no difficulty in mobilising the Peace Army, however huge it may be. The only thing most urgent is to place these people in educational centres under the Cosmic University, so that they may obtain knowledge of true religion, and training for propaganda work so far as "Humanism" in concerned.

CONSTITUTION

In addition to the duty of looking after the education of the villagers, every soldier of the army will have to organise the village into an autonomy. The villagers will have to elect a body of selfless workers from among themselves who will manage the whole affairs on their behalf. As regards election of these workers, spontaneous good opinion of the electors will be the best and final judge. Any canvassing on the part of the candidate will disqualify him. The fittest man who is not adherent to any other creed or principle than that of Universal Love and Brotherhood, and who is ready to sacrifice all interests for the sake of happiness and safety of the people, will be eligible for election. No question of electorate, joint or separate, can arise, no indulgance being given to party feeling or communalism, the worst factor causing disturbance of

public peace and order. Each house-holder will have the right of vote—even a woman will not be thought unfit for voting if she be the head of a family.

The body elected under this principle will form the working committee and the executive body who will be in charge of the village fund accruing from reasonable assessment of land taxes or any other tax that may be levied with the sole purpose of betterment of the village condition. The money thus collected will be mainly spent on the village-improvement, a fraction being reserved for emergency. As far as funds allow, facilities of education will be given to boys and girls ; sanitary condttion of the place will be looked after, network of lanes and streets for comfortable traffic will be constructed ; pasture for grazing of the village cattle will be kept, improved methods of agriculture will be introduced and full encouragement will be given to cottage industries. The agriculturists will produce crops not only for their own consumption but with a view to supply others who are non-agriculturists. In like manner, the village industrialists will make things for the use of their neighbours who will supply them with what they are in need of. Non-agriculturists will hold no land-tenure except for house building, excavating tanks or sinking wells for drinking water and other works for the benifit of the public. Nor an agriculturist will be entitled to hold a big tenure of land in virtue of

hereditary rights. Necessity will determine the quantity of land a peasant will hold for cultivation. All these affairs will be looked after by the village assembly with an unselfish eye. They will have to see that no body capable of doing work goes without occupation and without two square neals a day within their jurisdiction.

The village bodies will again send their representation to the subdivisional or Tahsil assemblies that will be the congregation of the village representatives and the elected members of the town. Election affairs will be conducted in the manner noted above. These bodies will supervise the village affairs and recommend additions and alterations as the situations demand. More-over they will supply the deficits of the village fund, if possible, from the Tahsil t easury and be able to levy any tax for any improvement they may find necessary for the upliftment of the village people and giving them facilities for living better standard of life. They will form their working committees and excutive bodies as required and make rules and regulations for their guidance. They will have their own treasury collected by assessment of rents and taxes from the urban population and by levying other taxes when necessary, such as roadcess etc., for works, the benefits of which will be enjoyed by all the rate payers. This fund will be utilised for the improvement of the Tahsil,

only a part being reserved for emergencies. Tahsils will have educational centres higher than the village schools, where the village boys and girls may join after their preliminary course is finished. Roads will be constructed joining the villages with the town as well as with the district for facilitation of traffic. Industrial schools will be opened for teaching the people advanced methods of industry, and agricultural farms for demonstration of higher modes of agriculture. The sanitary improvement of the Tahsil will receive their best attention. And so forth.

The Tehsil assemblies will in like manner elect their representatives for the district assemblies that will be formed by the Tehsil representatives in addition to the members elected by the district people. They will have supervision over the entire districts and will have treasuries collected by assessment of rents and taxes, which will be utilised for the betterment of the districts. Big educational academies will be opened there for imparting higher education to students who have finished their study in Tehsil. For easy traffic and conveyance, good roads will be constructed all over the districts and facilities for construction of railway lines etc., which will rest in the hands of the highest authority within the country, will be given as required. Sanitary improvement of the districts as well as other beatifying works will receive their due share.

In this wise, each province will have her own assembly formed by the representatives of the district assemblies lying within the jurisdiction, plus the members elected by the people of the provincial capital. This body will be competent to tackle with all questions relating to the whole province. Their business will be confined in increasing happiness and comfort of the population, of course, in consonance with the neighbouring provinces. Each province will have her own treasury gathered by rents and taxes as necessity demands. No taxation will be allowed which is not for the benefits of the rate-payers, *i.e.*, whose benefit will not actually touch them. The greater part of this fund will be allotted for the beatification work, leaving aside a fraction for emergency.

Then, the National Assembly will be organised by the representatives of the provincial assemblies together with a number of members elected by the people of the capital of the land. This body will look after the welfare of the whole nation or kingdom, but not in a way which may be detrimental to peace and happiness of other parts of the world. We have already hinted that everybody will be actuated by a feeling of goodwill and co-operation and carry on works that will be beneficial both to the doer as well as to the world outside. All bodies beginning from the village

assemblies to the national assembly must not deviate from this rule. Each nation or country will have her own fund derived from assessment of rents and taxes from the capital city and from the income of the all-country concerns such as railway, post and telegraph, customs etc. As usual this fund will be spent on the beatification of the country, and a contribution will be made out of this fund towards the up-keep and management of the International Assembly.

Last of all, the International Assembly will be organised by the representatives sent by the national assemblies, the number of such representatives being determined by the magnitude of the latter bodies. To make it clear: the national assembly composed of the least number of members will have representation in the Supreme Assembly by one member only. Suppose, the smallest country in the world has got a national assembly consisting of five members. She will be entitled to be represented by one member. So a national assembly made up of ten members will send two representatives to the Supreme Assembly, and so on. This Supreme Assembly will be the sustainer and regulator of the machinery of the world. It will necessarily be amalgamated with the All-world Conference we have proposed in the beginning. Its sittings will be held in the various capital cities of the world by turn or according to necessity or demand

that may arise. It will form its working committee, executive committee and other subcommittees for dealing with different branches or departments necessary for the fulfilment of the scheme. It will have its own exchequer that will meet the expenditure on account of its periodical sittings and that of the other committees and subcommittees; publication of the reports, laws and bylaws : and other emergency.

Under this regime, everybody or assembly is required to work with a spirit of good-will and co-operation with the neighbours. So no friction or dispute can arise at all, if they stick to the principle. Should any such controversy arise between village assemblies, the matter may be referred to and decided by the Tahsil assembly. So inter-Tahsil disputes may be heard by the district assemblies, and so on. The final decision will rest with the International Assembly which will be influenced by the sense of universal love and brotherhood.

Now, the form of constitution we propose, resembles democracy, but essentially it is not so. Democracy is the rule of the majority. In it the minorities receive no hearing, for which safeguard of their interest is deemed necessary. What is but safeguard of interest ? It is simply lip-sympathy or lip-comfort for the minorities. Actually they can have no relief or justice when majority is in power and that is

always the case. But the question of majority and minority arise when their objectives are different. When all the peoples are actuated by the same feeling and have one object and aim in view, there is no room for such division. No organization can be successful and work smoothly where the constituents are divided in opinion and object. Such is the condition of the contemplated Swaraj in India. Difference of opinion as regards the means to the end is admissible and open to reconciliation, if the end remain intact and uniform. Party feeling due to such consideration is not dangerous for the organization ; it is rather helpful in the find-out of a sure path to the attainment of the object in view. Such differences there are in the parliamentary governments of the western countries. The form of Government of people who have but one aim and object is in a sense autocracy. The absolute ruler in this case is not a human being but the aim and object, which dominates all the people. In our scheme the ruler is the principle of Universal Brotherhood and Peace which is our aim. And any form of Government is all right and can be welcome if its aim is Universal Peace and Happiness. In the earlier days of human civilization these various forms of rule and "Isms" were unknown to the world. Autocratic rule was the fashion of those days. The rulers used to hold the sceptre for the safety and happiness of the people, who in turn had full faith in the rulers. The

kings were generally true men of eharacter having possessed full control over their senses and minds. They were, in fact, राजर्षि or kings as well as saints. They used to observe the religious laws themselves and compelled the people to do so. In the latter days, the man lost that religious nature and became sensual creatures. Kings and subjects all became self-seeking and lost the position of mutual love and faith, which was evidently displaced by mutual suspecion and hatred. Hence it is, that many forms of Government are originating and still the beacon-light of peace and happiness is not in sight.

To speak the truth, no form of Government whether democracy or anything can be successful if it is based on the narrow political and ecomical stand-points. The foundation should be placed on the fundemental principle of religion. So we have proposed to organise the people of the world in the democratic model based on the religious principle leading to universal happiness and peace. There can be no controversy with reference to the object. If any controvercy arises with regard to the means which is religion—the only means to our end, in our opinion, and other efficient method is suggested by some other party, majority of opinion will prevail. People of all shades of opinion and creed will have the full right of self-expression and conversion of others in order to

secure majority without deviating from the object of Universal Love and Peace.

Love of peace is the most natural characteristic of the humanity. So, it is hoped, everybody will support the creed of World Peace. Nevertheless it may be that certain refractory elements appear in the field who rejoice in strife and uproar. Peoples who commit breach of peace or abet it are liable to punishment as under the current laws. If any such party stands in the way to calm growth of the World Peace, it will be crushed with mild hands, allowing all facilities for rectifying the blunder.

RELIGION

When we have reached this stage and secured an united government throughout the world, we may turn our eyes towards other phases of human interest and improve them so that all handicaps in the peaceful enjoyment of human life may be removed for ever. The first thing to receive our attention is the stabilisation of religion summarised into 'Humanism', through the help of which we have come so far. Everybody is alive to the fact that difference in religion is the main cause of disturbance. We have shown in the previous chapters that there is no difference so far as the fundemental principle of religion is concerned, and Humanism consists in that principle. Only the names and forms are the things that cause disturbance. It is therefore highly necessary that all the names and forms should

be merged in 'Humanism'. Before that, it should be placed under all sorts of test and scrutiny. It has been proposed that highly intellectual beings from all parts of the globe will join the Cosmic University proposed, for comparative study of religion and philosophy. They will at first testify the validity of 'Humanism,' and next, it may be placed in the hands of a committee that will be composed of the heads of all religious sections who will be necessarily well-versed in their respective scriptures and *Shastras*, and qualified to tackle the problem of religious unity, free from dogmatism and prejudice. If it is after all found to be enduring, there can be no objection in declaring it as the Human Religion. By accepting it as the common religion, nobody will be loser at the least. We place, of course, no hindrance in the study and culture of the old scriptures and other subsequent literature, with a view to compare and contrast the ways of thinking of the bygone ages and to deliberate on the stages of their development into 'Humanism.'

LINGUA-FRANCA

Next we come to the question of a lingua-franca or a common tongue throughout the world. Everybody feels the difficulty in understanding each other whenever away from the district or province he belongs to. It is needless to speak of this difficulty experienced in foreign lands. In order to make it easy, a common

tongue may be prescribed for the whole world. A special committee consisting of members especially experienced in the science of language may be appointed for the selection of a language. They will compare all the popular tongues and find out one that can be most easy for mastering, that is not handicapped in expression of thoughts and whose literary store is the richest in the world. The tongue thus selected may be compulsorily taught in all schools and colleges and used as the court language throughout the world. All speeches and talks on international or interprovincial matters will be delivered in that language. Presses dealing with such things must use that medium of expression. Any publication aiming at the universal peace must be written or rendered into that tongue. It may be pointed out here that no language prevalent in the world will be loser under this arrangement. Each vocabulary will remain open to improvement by addition of literary valuables from other sources and by making it easy and short-cut for speaking the ideas. The ancient scriptures and other religious and philosophical works will adorn the libraries, as literature of the pre-historic times.

SOCIETY & ECONOMY

The next thing for consideration is organization of society. It is a known fact that the man can not do without society. Place him any where you like he

will within a short time form his society. When society is of such importance to a man, the formation and upkeep of society should be a momentous subject. For the upkeep of society, religious laws as delineated in the first chapter are necessary. Now to see, what form of society will be most congenial to people in general and helping to the growth of human civilization. There should be one society, namely society of human beings, having the definite aim of securing universal love. The plan of government which has the same object in view, virtually coincides with the society of human beings. Government means nothing but the discipline or regulation of the society. And without regulation no society can work well and reach the goal. So the epithet 'government' should not invoke a feeling of awe in the peoples' mind. It is their organisation for their own welfare and should therefore be as attractive as a social club or an association for a common object. The organization for regulating the human society has been fully discussed under the heading constitution. The other aspects of sociology may be referred to here.

There may be a number of social organizations throughout the world but none shall be diverging from the point, *i.e.*, the aim of Universal Peace and Love. Love demands equality. Sense of superiority or inferiority is therefore the main obstacle in the growth

of universal love. Whether due to caste distinction or colour difference or positional prestige, all feeling of superiority should be discouraged. It has been argued that occupation or calling determines the caste of a man. But does it signify any superiority or inferiority? Not at all. Occupation can never be high or low. All employment necessary for the smooth working of the human society is dignified and sacred, whether it consists in shoe-mending or in priesthood. Similarly, difference in colour and position has no significance at all. The idea of superiority of the white people over the black and that of the public servants over those in whose service they are employed, have been indented from the British Isles. It is quite unnatural and irrational. Under the regime of 'Humanism' there would be left no room for such distinction.

There is another serious cause giving rise to the consciousness of superiority aud inferiority. That is wealth or fortune. The wealthy people think themselves higher than the poor and despise their company. We have stated before that everybody has equal right to the lawful enjoyment of worldly blessings. It is unjust that some one will live a sumptuous life and others will go without meals for keeping the flesh and spirit together. And fortune has no meaning if it is not made use of in alleviating

the sufferance of the mass. Neither it is for hoarding up. Currency is surely for being current *i.e.*, circulation on general use. If it is stopped, like stagnant water, it will vitiate the air and produce disorder in the health of the society. It is for this reason, that अपरिग्रह (abstinence from collecting more than the bare necessity) has been set forth as a discipline for forming religious character. Moreover, non-attachment is the essential feature of religious life. Possession must breed attachment and drag into the snare of worldly drudgery. Another aspect deserving cosnideration is ; how many owners of the treasure of this earth had appeared and passed away? So the present owners are destined to do, the treasure will be left back as it is. So in our scheme all possession should pass into the world-estate, of which they are the true belongings. And the peoples' government will manage and distribute all wealth as they think necessary. It is not necessary that the wealth will be confiscated and deposited in the Government Treasury. But the ownership will pass into the Government, the owner being placed in charge and crdered to use it as directed by the Government. Thus the human society will be relieved of sense of ownership which is the main element causing social unrest.

Everybody will work in service of the humanity

according to his taste and natural propensity. As remuneration he will get his livelihood. As regards the ways of living, each is his own master. But on no account he will be justified to wound the feelings of his neighbours.

As regards matrimonial alliance, each is competent and authorised to select his or her partner. There will be no hindrance to intermarriage between all castes, races and religionists. Love will do the function of matchmakers. Man and woman are free to love anybody he or she likes; but none will be allowed to make abuse of love. Once entered in a love tangle and joined by marriage tie, they will have to remain content with their lot, until or unless separated by death. Adultery will on no account be tolerated and must be severely dealt with. Divorcement and chosing lover after lover are inimical to the growth of a peaceful society and will be discouraged. Widows or widowers, of course, can marry again, if they cannot lead a life of celebacy.

Marriage between man and women of the same race produces weak generation. This conception was also held by the ancient Hindu sages who forbade marriage within the same *Gotra* or lineage. This is further convinced by the process of cross-breeding in cases of animals other than human beings. So intermarriage may give us a stronger generation; and it

will help to a great extent the removal of estrangement between the different races of people. But the marriage tie must be made stronger.

The question of birth-control has been agitating the creative world of today. Multiplication of childbirth has been encumbering the parents and consequently the world is also overburdened. The problem of unemployment is an offshoot of supernormal increase of population and some present thinkers attribute war to the same cause. Creation must accompany the difficulty of preservation and fear of destruction. They are concomitants of the former. So, if the people are afraid of increase of population, they must control the creative instinct. This is the most natural and reasonable way to avoid difficulty. We have shown many times the control of the instinct for sexual pleasure has been prescribed by the religious teachers with utmost force. It is clear that they had in view this problem in addition to invigoration of physical health as well as moral character that are the main objects of control of senses. But it is a matter of great regret that the present day refined people are prompted to take recourse to destructive medicine for control of birth, which is certainly most abominable and unworthy of human beings who claim to be civilized. In fact, they attach no importance to these religious and moral injunctions. It is simply the

economic difficulty that has goaded them to this suicidal step. They should note it carefully that if religious character or life is once formed, the other sides namely political, economical. social etc. will take care of themselves. We therefore earnestly exhort the people to check the appetite after sexual pleasure instead of destroying the embryo which is a heinous crime equivalent to murder.

The present governments have been showing an attitude of unconcern towards the development of this malpractice, although administering poison is held to be a serious crime. They are always so callous with regard to moral and religious offences. Hence it is that the world is now drifting headlong towards destruction.

Under the regime of "Humanism" the practice of killing the embryo must be totally stopped.

Public amusements such as cinemas and theatres may be so regulated that the performances must create feeling or impression giving encouragement to the growth of universal love and peace. Anything creating impression antagonistic to this view must be prohibited.

All other social functions will be thus corrected and controlled.

LAW AND JUSTICE.

The supreme Legislative Assembly and Court of

Justice will be the International Assembly. Appeals from all countries or principalities will be submitted to this house. Of course, each country will have her own supreme court for disposing up all internal affairs and Legislative body for enactment of laws as may be necessary for her people in conformity with the good of humanity. If any country or government do not pull on well with the people whose happiness and peace must form the objective, they will have the full right to represent the matter to the International Assembly which will have the full power of intervention and to take any action against the Government. It can even substitute the rule with another form more rational and blissful to the people.

All laws and enactments passed by the International House or assemblies within the territories must be in consonance with the laws of 'Humanism' or leading to the Universal Brotherhood and Peace.

TRADE, COMMERCE & INDUSTRY

Free trade will be allowed all over the world. A trader or a company from any corner of the globe may start business concerns in any place without any handicap. Competition in qualities and cheapness of commodities will decide the fate of the dealers. Preference will be, as a rule, given to indigenous articles if they can stand in the competition.

A villager will consume the village products so far his demand is fulfilled by them and to the extent he will enjoy the benefit of the least expenditure. And so will be done by the people of Tehsil towns, districts, provinces and countries.

No tactics will be encouraged in these business transactions. Nor there will remain any necessity to have recourse to tactics. Plainness in dealing will be appraised above all.

There will be made no discrimination between machine-made and hand-made articles, if they can stand the above test.

Extensive business conducted by mills nnd machineries shall not be encouraged if it be considered that it unsurps the occupation of a large number of people who can earn their livelihood by means of cottage industries. But large scale industry must be required when the home industries cannot produce sufficient to fulfill the demand.

The problem of unemployment which has been agitating the whole world to-day is the outcome of large scale industries. This is, further, the cause of disturbance of public peace, giving rise to labour strikes all through the world. Want of good-will and co-operation on the part of both the capitalists and mill-hands is the root of this trouble. None of them

considers the fact that labour is as much necessary for conducting business as capital. Neither capital nor labour can do alone. Each of the parties should mend their attitude towards the other and work in a co-operative spirit. To avoid this anomaly, we have recommended the transference of all capital into the hands of the governments, who will conduct the large scale industries. The capitalists will now be the managers of the concerns. The governments' motive it will be to keep the mill-hands pacified by giving them their due share and to serve the people by means of supplying their demand. The labourers too will cherish the sense of service to humanity. Thus, all concerns may be turned to be part and parcels of the world-estate and all tensions between labour and capital end for ever. As soon as the rule of self-gratification, which is governing the world today, will be totally abandoned, everything is allright.

COMMUNICATION.

Telegraph, Telephone, Wireless and Postal communications will be extended to the full advantage of the world people. The rates of charge will be the lowest possible. The actual expenditure to carry on the works, together with the rates charged by the national assemblies for management of works, may be realized through these departments. The International Assembly will timely supervise these affairs and regulate them.

Networks of railways. steamer services, airlines and motor roads will spread throughout the world. Each government will make the arrangements of conveyance within its territory allowing others all facilities of correspondence, so that a traveller may travel from one end of the earth to the other without any hindrance and unnecessary delay on the way. No classification of seats in railway carriages, steamer ships and airships will be encouraged. Comfort of travelling will be given to all alike and rates of fare will be uniform. Fare and frieght of merchandise should be moderate and accessible to all. It will be controlled by the International Assembly.

MILITARY AND POLICE.

The different powers ruling at present in the world are always in fear of armed attacks from the neighbours or on the prospect of attacking them. So every one is engaged in making armaments and ammunitions to the full capacity, notwithstanding many of them proclaim world peace as their goal and urge disarmament in the so-called League of Nation's debates. To speak the truth, hypocricy has become the rule of the day. Can such disguised selfishness be expected to produce peace and happiness? This is not the way to happiness. As long as there are many states with different objectives, there is no hope of peace and there is cause of fear and suspicion. We

have therefore urged for the unification of all Governments into oneness with one objective, namely, the Universal Peace. When one-ness of governments has been established as proposed in these pages, there will remain no cause of fear and no necessity of armament.

Under the regime of "Humanism" no nation or country will have any military equipment, that has been so long consuming more than half of the total revenue. In that case, there will be a huge saving which may be advantageously utilized in the beatification of the world. Each state, of course, will have a constabulary force sufficient to check the activities of the habitual transgressors of laws.

This force will be recruited from among the peace-loving people of the country who will be placed in training centres for preliminary education, military discipline and training in service of the people. They will have to work as Public Servants in the true sense of the term. Safety of human life and possession, preservation of peace and order and helping people in time of affliction will lie in their hands. They will create awe in the minds of transgressors of law, but not of the peace-loving population, as the case is under the present rules. Destructive weapons and ammunition may also be required for threatening, and if necessary, crushing the refractory elemeets, as pointed out before.

The management and improvement of this force by addition and alteration in aocordance with the necessity that may arise now and then, will rest with a subcommittee formed for the purpose.

There may be many other departments involving functions necessary for the betterment of the world status. A few main things have been touched here with a view to give an idea of works contemplated for the growth of Universal Peace. Each department will be placed in charge of a Special Committee formed by experts and specialists who will look after its improvement with the clear aim of establishment of the World Peace.

We shall now finish this chapter by showing that nobody in whatever sphere of action he may be, will be loser in any way by acceptance of the creed of Humanism.

A King or Sovereign may join this campaign without the least detriment to his normal position. The only concession he will have to make is to change the angle of vision towards his personality and his possession. So long he uses to suppose himself as an independent ruler (we have shown before that actually a King or Emperor has no independance) but since the death or end of autocracy, he has actually been the puppet in the hands of the people. Practically he is dependent on the will of a section of people.

Then, what harm there can be if he cedes to the will of the world people? Instead of being a mere show, he will have, under the new system, the opportunity of applying his talents and capablities, as a selfless worker for the beatification of the world. So long, his throne, palace, cabinet, parliament etc. are belonging to a particular state, now they would belong to the world-estate, and he would be a trustee in charge. So long, he was using the possessions for self-gratification, or for the gratification of a section of people, now he would use them for the good of humanity, for which they would be left in his charge. As long as he will tend his trust faithfully he will be worshipped as a Saint in King. Only in case, he fails to fulfil his task and misuse his possessions, he will be charged of breach of trust and taken to task. But for this, he will contiune to rule his territory as usual and all the more, win the heart of the people as a real well-wisher, protector and sustainer of the subjects.

In like manner, the Presidents and Dictators can have no objections to join this campaign. They are already servants of the people, but in a limited sense. Now they will have a wider outlook and serve the whole humanity, which is no doubt preferable to service of a particular section of people. Moreover, they will have the full scope of display of their statemanship and genius that are certainly working

under many handicaps due to narrowness of field.

As said above with regard to people of highest positions, men of all calling and occupation can ply the fulfilment of their duties as citizens of the world without any loss to their usual work.

A cultivator of land who tills the ground, sows seed and gathers harvest, thinks himself to be the owner and his wife and children as the rightful consummer of the products of his toil. He will have to change this view and create a liberal outlook. He should now think that he is labouring for the world—the real owner and consummer of the products. Really speaking he actually does so. The fact that millions of animals such as birds, rats etc. feed on the produce of his land, although he takes all sorts of precautionary measures to keep them away, confirms it. He should therefore cease to hold the ownership and right of consummation and dedicate, not in fact but in idea, everything to the world-estate of which he is an humble worker. He is, of course, entitled to the fruits of his labour in the form of sustenance of himself along with his family. If he consumes more than that, he is surely an usurper ef others' right.

A merchant or shopkeeper will not thus consider himself as the owner of the business and that the income derived thereby is for his own consummation.

On the other hand, he should believe that his business is a world-property started in the interest of the world people and that the profit is meant for the improve ment of the concern and of the condition of his suffering fellow beings. He is simply left in charge of it for supplying the demand of the people on whose account the business is opened. And so, he will deal with the customers as if his masters. He will get his remuneration, as stated above, for the faithful discharge of duty. Should he fail in this or consume more than his due, he will be thought unfit for the work and as an usurper of the public property.

A man who earns his livelihood by teaching the school boys or college students should think that the sacred duty of guiding and instructing the future generations who will next occupy the position of the citizens of the world, has been entrusted to him. He should therefore do his duty most honorably and faithfully so that the generation under his care and instructions may not lag behind whcn entering the worldly life. If he is fully alive to the responsibility he has shouldered and lacks not in due performance of his work, he has done his share in Humanism.

An officer or clerk of an office, who thinks himself to be Government servant or of any after concern, may likewise change his attitude. He may think himself to be a part and parcel of the big world-state

and that his functions are intended for the smooth work of the machinery of the world *i.e.*, for the upkeep of peace and harmony throughout, and work with dignity befitting the noble task.

Similarly a student of higher Science and Philosophy should not weigh down his intellectual work as a means for his livelihood. He should think that he is labouring for some invention or discovery for the benefit of the world, and not for bringing down disaster or ruin on the earth like the scientists of the present day producing poisen gases and other destructive implements. This is a sad misuse of human intellect which should have been applied for something beneficient to humanity and helping the glorious end—the World Peace.

Thus, men of the meanest occupation such as shoemakers, coblers, sweepers etc. may divert their humble work to the most dignified ones, provided they work in a spirit of service of the world.

We have stated before that the world is a compact and undivided whole, all the bodies consisted in it forming its parts and parcels. It may be supposed to be a big machinery, the human beings making up the mechanism complete each working in the sphere allotted-to. If every piece of the machinery works well, conjointly with each other and with the main structure, the resultant work can be smooth and

peaceful. The utility of the human bodies lies in this. After all, they are doomed to be victim of decay and death. So every human body should be engaged in pulling on the work faithfully, which it is intended for. This is true religion,

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CHAPTER IX

Possible Objections to the Scheme Solved

SOME pessimists hold that it is something like soaring in the sky to contemplate of Universal Brotherhood and Peace. We admit it. But we prefer to soar in the sky than to fall in the quag-mire of *Sansar*. And we hope everybody will concur with us on this point. It is our business to serve the world. She demands it. Had she been in a perfect state of health—full of happiness from end to end; if there was no grief—no calamity—no misery, there would have been no necessity of service. But actually she is suffering. Nobody can deny it. Then, how should the people remain callous and unconcerned leaving her in a state of sufferance? If a man fallen in some miserable plight can deserve sympathy of his fellow beings, if a section of people tortured under inhuman acts of some barbarous class or afflicted by earthquake or such natural phenomena, can invoke the world-wide aid, if a country or nation like Poland or Finland

suffering from the cruel atrocities done by some powerful neighbour can draw the attention and sympathy of the whole world, we do not see any reason why should not earth, the universal mother of all beings demand service of her children and citizens, when in a deplorable condition. It is therefore quite natural and reasonable that everyone living in the earth should feel for her troubles and bring all efforts into active operation for her redemption, to the full extent of their capacity and strength. By such attempts many mishaps due to sectional ill-feeling, racial hatred and national aggression causing grief to the earth, may be averted. It is hoped that the project can be surely translated into action if the people, not all, but the intelligentsia only, take up the work with right earnest and exert all influence they can command. In that case, what is now ridiculed as soaring in the sky will turn out to be practicability, The very act of soaring in the sky which was all along thought as impossible before the invention of aeroplane, has of late proved to be reality. So, every plan or project in the beginning remain a matter of imagination, but nobody can affirm in that stage that it is hopelessly unfit for carrying into action. There are ample instances to show that what was one day supposed an imagination, came out to be a fact. To reject any scheme as imaginery and impossible, is therefore quite unworthy of intellectual beings. They can, of course, test the

validity of the foundation on which the scheme stands and judge the merits and demerits of its pros and cons. If it is found to be tenable and intended for increasing happiness of humanity, it may be given a chance at least. This is the most reasonable procedure and we can expect so much justice at the hands of the people, for whose benefit we are travailing.

Justice be done or not, we are not to be depressed or deterred from the aim. To work for the benefit of the world whom we regard as the embodiment of our own Self, is our right and privilege. Consideration of fruition has neither prompted us to this work, nor will be able to discourage us. We are but confident that no thought or exertion is to be lost in the wilderness. Our work, however insignificant it may appear at present, will not fail to produce some effect. It will at least help in creating an atmosphere congenial to the growth of Universal Peace, which is our aim. It is the most difficult project ever represented before humanity, and so may take a pretty long time to grow. What does it matter? Considering the magnitude of the object, any length of time it may take may be excused. The Indian National Congress has been given birth about fifty years ago. Since then, it has been facing all vicissitude of life and directing all efforts for complete independence from the foreign yoke, which is still a matter of conjecture. This is the

fate of an organised effort. It is needless to speak of an enterprise which has got no organization to back, as yet. To work patiently and calmly is our duty. If there appears any tangible result, so much the better, our humble service has given her (mother earth) some relief. If not, our solace consists in the thought that we have done our duty.

Besides, the impracticability of the project has never been proved in the history of the world. Had any such attempt ever been attempted? Never. How can it then be taken for granted that it is an impossible task?

If the various genera of people inhabiting the earth with varied nature of interest and religious faith be taken as a bar in the way, we should say that colour of the skin or structure of the body makes no difference in human mentality and feeling; they are after all human beings and all interested unanimously in happiness in life. As regards difference in religious faith, we have already shown vividly that the aim of all of them is universal brotherhood and peace, difference lying on the surface only. In this respect, India, whlch is called the epitome of the world, is quite similar to the latter. There you will find all varieties of population speaking multifarious tongues belonging to different castes, communities and faiths and having interests unlike to one another. The

British Government has granted her Provincial Autonomy and has been thinking of giving her Dominion Status within the Common-wealth. If it be possible to unite all of the diverse elements into one const tutional body and if it be possible for the people to govern the country as a nation, we see no reason why the states lying within the world cannot be united to make a common cause for ensuring peace and happiness for one and all. From any point of view, it cannot be held as an impossible task. It is only the narrow selfish view-point that keeps it aside and presupposes its imposibility. But you cannot shelve it long. Hankering after peace is a natural impulse, which nobody can rid of. All sorts of diplomacy, tactics and strategem have proved failure in securing peace, within no time you will have to turn your attention to religion, as the last resource that will lead you to universal peace, Some of the belligerents of the pending European war are already contemplating a new order *i.e.*, solidarity in Europe. Still, they are not clear at heart. They hope to continue their overlordship on the dependencies lying outside Europe, This war is for opening their eyes widely. Very shortly they will have to liberalise their stinted views.

Another section of people who are adherent to the idea of nationalism in imitation of the western

world, declare that they cannot think of the world peace as long as they are not able to free their mother land. They quote the saying : जननी जन्मभूमिश्च स्वर्गादपि गरीयसी *i.e.*, mother and mother land are both higher than the heaven. As regards the greatness of the mother, there can be no two opinions. But we cannot understand how the mother land has been brought to be confined within the boundary of a country, which can never be determined. In the epic of Mahabarata wee see that from Kandahar and other frontier tracts, Hindu Kings came to join the war. These places were included in India and the inhabitants were Indians. Now they are making up Afganistan and the people became Afgans. They do not now dream of citizenship of India. Lately, after the great war, a number of principalities there arose in the suburb of Germany and Russia. The treaty of Versallise drew out new lines of demarcation in the map of Europe. Now Germany is up for undoing that demarcation and has already included a part of Poland in German Reich a part being added to Russia. Such is the matter of daily occurence. So the idea of motherland determined by the boundry lines of a country or principality is nothing but absurdity. It may be judged from another aspect of view. Suppose, a man is born in some village in the province of the Punjab. Where is his motherland ? Is it the village-

spot where he came out of the mother's womb, or the district in which the village is situated, or the Punjab in which the district merges or the country in which the province is included? According to the western conception, India is his mother land. This means that the idea of mother land has drifted from the small village to one of the biggest sub-continent called India. If the idea merits so much expansion, what may be the objection if it is allowed to expand further to cover the continent of Asia, and still further to grasp the globe. In our criterion, the earth is held to be the motherland of one and all, where everybody takes birth. The division and subdivision of her body is quite unnatural. It is simply the outcome of narrow political and ecomical considerations that are guiding the people now. Again, some may argue that the conception of motherland is based on liguistic point of view. If it is so, how can the people of India speaking about two hundred tongues totally different from each other, can be called Indians. So, from all consideration, the earth is our revered motherland; we are all born and brought up in her lap; and as such we are all under the bounden duty to do our best to relieve her of the distress she is suffering from. All other questions that has been receiving the best attention are mere side-issues. They will be satisfied *in toto* along with the removal of the grievances of the motherland—the earth.

From another quarter we hear that such a gigantic project can be carried into effect only in case, the Almighty wills it; even the Avatars or Prophets who appeared in this earth with the object of bringing down peace ahd happiness for humanity, had been successful partly *i.e.*, in setting right a small fraction of the people and that for the time being. Certainly it is so, But who knows that this project of ours has not gained the approval of the Almighty. Whatever He does, He does through the instrumentality of human beings. And the Avators or Apostles had performed as much as they were intended for. It may further be assumed that heretofore, the disease of selfishness resulting in abuse of religion, was not so widely epidemic and never affeeted the whole world as at present. Therefore their activities were confined in some particular area where the germs of the disease had set in. Now that the germs contaminated the world from one end to the other and because we have proved to be the sole cause of this, through utter disregard of God and His laws, we are left to ourselves and there is no expectation of any help from any quarter. Can we expect anything from God, whose very existence is denied? We will have to pay the last farthing and resort to general contrition and struggle unitedly for deliverance, when the loving God may condescened to give a helping hand. The first condition has already been

fulfilled, repentance we have begun to do, and for the last condition to fulfil, we have been inviting the world. We will continue to do so, unmindful of the consequence of our labour. The thing is we should work on vigorously with a view to bring the project to a successful end; if approved by the All-powerful God, it will no doubt produce some tangible effect, if not, we are not to blame.

Every work, the people do, is generally of mixed character, giving rise to good and bad effects simultaneously. That is to say that by such deeds some is benefited and some injured. But the only work which may be called the unmixed good is the beatification of the world, which allows no occasion for repenting. For the really selfless workers, the world furnishes a grand and singular field of work. There is no other field for them, unblemished and unseasoned with selfish view. We have shown it in the previous chapter in all its bearings.

A section of people raise an objection to the effect that the population of the world is getting multiplied day after day and the produce of the world is nearly constant, how can there be possibility of peaceful living, unless a part of the people be destroyed through war or some such havoc? We ask them: Does a house-holder, who has got a number of children and dependants and is encumbered for that, ever wish

that some of the inmates will pass away? Never. On the other hand, he always does his best to protect them and serve them with all sorts of nourishment and comfort, however troublesome may be the work. Nevertheless, the destructive energy will not fail to do his work, when necessary. We need not trouble our brain on such things or solicit destruction. It can be safely left for the consideration of the Paramount Power or God, who not only creates the world but balances it.

Some maintain that at the base of all troubles lies the economic problem. Unless and until it is solved, people cannot wholeheartedly join the compaign. Nor they can strive for forming religious character, which is the preliminary step in the walk. We say to them that the present economic problem is the outcome of deviation from religions laws. Religion teaches people to remain content under all circumstances. But they do not. Discontent gives rise to hankering for riches which can never be satisfied. The more they get, the more they desire. So, everyone, an individual as well as a nation, goes on to become selfish to the extreme point. Any how they want to make money, even by robbing their fellow brothers. But religion exhorts them to love the fellow brothers as themselves. Had they cherished love of humanity as taught, they could not rob them

or exploit them for any purpose. Besides, Religion says that all are equal in the estimation of God and every body has equal right of lawful enjoyment. This they do not admit. So every one vindicates his own right and ignores the right of others. In consequence, conflicts arise in various forms. If equity be observed and equality of rights recognized, which religion demands, the solution of economic problem is not a difficult task,. As for instance, if the capitalists who enjoy rest and pleasures surrounded by luxuries, recognise it that the labourers must likewise have some place of rest provided with sustenance and be not in want,—if the people who pose themselves to be the rulers and enjoy pleasures of all sorts at the cost of the ruled, admit that the latter is also entitled to live if not to enjoy the life, there can be no difficulty in solving the problem. Besides, Religion pleads for plain living and high thinking and contradicts all sorts of excess. If all people, thus, live moderate life and apply the surplus for the amelioration of the poor, there remains no reason why the problem will not be solved.

Economics, the science of production and distribution of wealth, do not mean that production of wealth will be increased in some particular area and distributed among the people living therein. The Science does not know any distinction of colour or

creed and approves not any method of particularization or isolation. It certainly prescribes the principle and process of productfon of wealth throughout the world and distribution among the humanity. So, religious principle which recognises the equal right of all people, comes to meet Economics so far as pecuniary matters are concerned. We have asserted that Religion forms the basis of all Political, Econcmical and Social structures. That means that if Religion is established throughout the world, no question or problem can remain to be solved.

Similarly, Politics can be construed to mean that they are not against the principle of Religion leading to world peace. What is Politics? As English Etymology explains, it is the art of Government. Art implies beauty and conveys no sense of force or policy. The present governments that are being carried on by means of force or tactics do not answer this definition, there being no beauty in them. If some particular government be founded on mutual goodwill and love, some beauty may be traced there. But in that case the government will turn out to be mere regulative principle involving no command or overlordship, for, where love dominates, there can remain no such alienating factors as the ruler and the ruled. As regards the internal affairs, it will, of course, work as a system of regulation.

But there are affairs external or foreign, in dealing with which simply regulative method would not do. Here, it will have to stand as a government or a body politic, dealing blow for blow culminating in bloodshed. All beauty of government is then gone, horror taking the place of beauty. Then, is the definition of Politics as art of government meaningless? No, The beauty may be observed when the government will be an universal institution based on universal good-will and co-operation, no occassion for blood-feuds being left. The aim of Religion too is this, as we have shown times and again. So Politics may coincide with Religion so far as regulation of the earth is concerned. To speak the truth, Politics, Economics, Sociology, these are different branches of the mother science, Religion, which should make the ruling principle of the world.

Some scientist of theistic view has predicted that one day Religion will meet Science, but specified no time where the meeting will take place. We have shown how and when Sciences of Economics and Politics may meet Religion. Likewise Physics and other sister sciences may be made to meet Religion, if they are directed towards the enhancement of human happiness and safety, for which they are meant.

It is a fact that all scientific principles result into

some tangible work, when put under demonstration. Mere theorizing or professing the usefulness of any principle cannot produce any effect. Such is the case with the Science of Religion. It requires demonstration and practice before yielding any result. Leaving it for the world-people who will implement the scheme, we pass on to the next chapter.

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CHAPTER X

CONCLUSION

WE hope, we have been successful in removing the ban on Religion which the people of the modern world declare on the plea that it has no importance in the practical life. The objective of our enterrise was this. We have further given a definite scheme of action for carrying the principles of Religion into effect leading to Universal Peace, which we desire from the core of our heart. By the by, we have given a solution of the communal question that has been now agitating the world, and shown that no religion can recommend the division of the people and disorder on earth. What remains now for us to do is to submit an appeal to humanity in whose service we have undertaken this work. The appeal goes as follows :—

Beloved fellow citizens of the world! We are confident that you are on the lookout for a sure way to happiness and peace. The problem has been agitating the human mind for more than two decades. After long deliberation and meditation, at the exclusion

of all other thoughts, we have come to the conclusion that religion—true religion—free from all side-tracks as explained in the chapters on Religion, is the only way you seek of. Please do not shudder at the name of religion. It is not something imposed on you from outside. It is co-herent with human nature. As coolness is natural property of water, so is religion to humanity. You may ask now, if it is the nature of human beings, how is it that they forsake it? Can nature be ever forsaken? In answer, we say: when water is heated by sunshine or by applying heat, it leaves coolness, which is its nature. As long as it is not off from the influence of the heating agent, it cannot repair to its nature. The case is exactly so with the mankind. Under the baneful influence of selfishness originating from desire for sensual happiness, they abandon religion which is their nature. In order to come round from that influeoce you will have to remove yourselves to some congenial quarter where your original nature can reappear. Where is that congenial place? It is selflessness, which forms the basis of religion. The thing is: you will have to fight out selfishness by self-less-ness.

The idea of selfless-ness should not bo too repulsive. The religious path is for self-improvement and happiness of the world. So it is not selflessness in the strictest sense. We have told many times before,

that selfishness consists in seeking happiness at the exclusion of the world, which Religion condemns. As you want happiness, you will have to seek happiness for the world, which is your true Self. In reality, your Self should not be confined in this body of three cubits and a half, but be liberalised to embrace the whole world. The point has been fully dealt with in the preceding chapter.

It is absurd that some of you ask the question: what they will gain by living selfless lives? They are accustomed to desire to such a degree that they want something in return of selfless actions. Can it at all be designed as selflessness? However, our answer to them is that you will gain your own happiness along with the happiness of the world. Is it not price-less gain?

At the fruition of the selfless conduct you will come to realise God or the Self in all forms of the world, and consequently be attracted to love them, one and all. And it requires no agrument to prove that the spontaneous effect of universal love and brotherhood is peace and happiness.

Now the question is: Can an individual being bring in peace and happiness by cultivation of such love? Yes, subjectively he can do so. There are ample instances for showing this. But that is not our objective view. We want world-peace, which can

be attained by mutual love and goodwill. For this, reason, the doctrine of Humanism sets forth *to be good and to do good* as the maxim, which has been explained fully in its place. The thing is: when you have acquired perfection consisting in Universal love, there will remain for you the stupendous task of initiating others into the creed by gesticulation as well as by instruction.

This is the gist of our exhortation fully supported by the various Prophets, Apostles and Avatars. Now it is for you to pin faith in it and translate into action. Every theory and project if reasonable and supported by facts and figures, must receive attention of the thinking world. Reason we have adduced sufficient. As regards facts and figures, we are afraid, we could not satisfy you, because of singularity and unique character of the scheme. Parallel cases are generally quoted for attesting the validity and practicability of a scheme. But our project is truly unparalleled. Whatever efforts people have ever done, whether in theory or in practice, has been set on foot with the narrow view of satisfying a particular section of people and for their safety and happiness, but none has gone so far as to touch the universe, as the fundamental principle of religions did. Instances can be given in abundance to prove the efficiency of brotherhood and unity. Everbody knows it how England with a

population that can be counted on the fingers' ends has risen to be the greatest power in Europe and has been dominating the Empire of India peopled by four hundred million souls. At the root of this greatness and power lies brotherhood and unity among her people. Nevertheless, it is not gennıue and free from narrow selfish view. They have combined themselves into fraternity for ensuring their own happiness and exploiting others for that purpose. Still, thay are found to be successful for the time being. Similarly, Germany has reached a position that has been the cause of fear and anxiety to all neighbouring kingdoms and territories. This rise in power is also to be attributed to brotherhood and unity, although founded on something other than religion. A band of robbers or dacoits sometimes enters into fraternal bondage amongst themselves and is observed to win success so far as their aims and objectives are concerned. Such instances can be adduced many to show the capability of brotherhood and unity. But we have abstained from doing so, because instances like that might mar the beauty and sanctity of our theory and plan, instead of enhancing the value. However, the partial and apparent success in the above cases testify the efficacy of brotherhood even when founded on wrong basis. If it is ever made to stand on the right basis of religion, no body can doubt, it may change the colour of the whole earth.

So, we entreat you not to look for facts and figures so seriously and because of their seeming want, be not disheartened. There is nothing impossible for you. So long you are wanting in enthusiasm and right earnest the impossibility there is. It cannot but tarry long, if you rise to the occasion and be up and doing in carrying out the most glorious scheme ever placed before you.

Life is to pass away, sooner or later. Please make its use on the best purpose. Eating, drinking and being merry make up the lowest phase of human life. Devotion to them betrays the animal side only. Humanity is meant for some higher and nobler aim. That nobler object consists in religion leading to universal brotherhood, which is certainly not for animals to implement. Do therefore your best and utmost for utilizing your life in the most sacred duty, and leave footprints for others to follow.

You have seen eating, drinking and being merry cannot give you true happiness you hanker for. Those too, we do not condemn. What we urge for, is to enjoy life in conformity with the religious rules, always keeping in view the *summum bonum* of human life which is nothing but Universal Love and Peace.

One thing more and we shall finish the appeal. We request you to be sincere for all purposes

and intents. Stand boldly for what you wish at heart and proclaim it with open heart. If you are striving for some personal gain, do not wear the mask of self-less-ness for dragging your fellow beings into your snare- When you are after loaves and fishes of employments, please abstain from showing your goodwill to your community or country people, and leading them to some disastrous fate. Should you want communal benefit, pray, do not profess nationalism. Like wise, if you are fighting for the sake of Imperialism, we beseech, do not proclaim that your aim is protection of democracy and freedom of humanity. Above all, do not take the name of religion when you are struggling for narrow worldly gains. Such things are most disgraceful on the part of human beings. You cannot decieve the world for a long time. She is ingenious enough to detect your cunning and ingenuous too to make it known throughout. Besides, whom-so-ever you try to make the fool of or to get the advantage of, he is none but the personification of God or your own *Self*, as declared by all religion and philosophy. By decieving him, you decieve God or your own self. Hence it is, that you can by no means absolve yourselves of the evil effects of your evil deeds. Such mean aptitude can never ensure happiness which you are in search of. So we entreat: Have clean breast and brave to speak thy heart and

do not betray unmanly meanness which you condemn in others. Mutual suspicion and hatred that are responsible for the present miserable condition of the world, are the outcome of want of sincerity as disclosed above. It is the greatest block in the way to peace and harmony and the most shameful blot on the human character. We fervently appeal to you for your serious consideration of this state of affairs and your united effort to eradicate the blame from the face of the earth.

Brothers and sisters, most of you owe allegiance to some religious creed; some to Hinduism, some to Islam, some to Christianity, and so on. All of these creeds, we have shown, have laid down unanimously that you should believe in God and love Him with all heart and strength, which is the first law of Religion. Leaving aside other laws for the present, please Judge yourselves if you believe God as a really existent Entity. Invoking His aid in times of affliction or for crushing your enemies does not prove that you believe Him. Is He to be believed as an agent fulfilling your desire, good or bad? Bowing down before an altar or temple, or, at most presenting some offer before it and that with a view to appease God and get some desire fulfilled in return, does not verify that you believe Him. Is God to be supposed as an vindictive officer, who may be winned over by allurement? To offer routine prayers daily or on Fridays and Sundays

for show of devotion with the object of securing confidence of your neighbours, does not convince that you believe in God. Is not God reader of hearts and does he not know your tricks? To show adherence to any religious creed and to minimise the others' view, are far from giving evidence of your be lief in God. Is He not God of all cultists and above sectarianism? These are not surely signs of your belief in God. To believe Him means to believe in the religious laws and to act up to them in all seriousness, just as you believe in the existing governments and work loyally to their laws in fear of commitment. To believe Him is to rely on His unfailing justice which He administers to all with an equal eye, and to remain content therewith. To be more accurate and near the point, to believe God is to realize Him in the hearts of all living beings and treat them in that light. Do you believe in God in this strain? If not, we pray, find out where the defect lies and mend it before declaring your attachment to any religious creed.

Next, take up the second part of the rule, namely, love of God, which you all profess. To love Him means to love for His sake or for love's sake expecting nothing in return. And it is not sufficient that you express your love of God in solitude or in the corner of your heart. Such love is nothing but sentimentalism. Love of God must find expression in the love

of Humanity or the world, An English lady said to her lover "if you love me, love my dog, first." It has a good significance. Your love of God can be only then recognised when you embrace the world, which is His, as your own, and work for it. It is a known fact if you wish to love a father you must love his children. You can not gain his heart as long as you grudge his children. It can, therefore, be asserted that you cannot establish your love of God as long as you are in hostility with your fellow beings. You cannot profess your love of God so long you are scrambling for loaves and fishes with your neighbours. If you cannot sacrifice anything for the benefit of others, your love of God is nothing but lip-love. If you consider a section of people as your kith and kin and deny others, you are far from loving God. If you think of taking advantage over the weakness or ignorance of others, you can have no love of God. Not only that, if you cherish at heart any grudge or illfeeling towards your neighbours, you are far from the point, notwithstanding it is not expressed in deed. In order to convince that you love God, you will have to serve humanity with all means and power without any desire of compensation. If you cannot answer this condition, it is vain to declare that you love God. So, we entreat you to be true to your word. Before professing that you believe in certain religious faith, please observe

the first rule or law of Religion at least, with all sincerity and candour worthy of humanity. With this prayer and wishing you happiness, we bid adieu for the present.

Aum Tatsat.

APPENDIX

We have shown that there is no disharmony among the different sects of people, so far as the fundemental laws of religions are concerned. Whatever disagreement there is, it is with regard to different modes of living, that should be by all means reconciled or discouraged. To enter into details of such controversies is beyond our range. But we may be failing in duty if we do not judge the merits and demerits of meat-eating, which is the chief bone of contention.

In all places and communities there are meat-eaters as well as vegetarians. Vegetarians find fault with the meat-eaters, who, in-turn, blame the non-eaters. Among the meat-eaters some take fish and condemn other meat; some use mutton and fowls and detest beef; some take beef and are vehement against ham; and others take all sorts of meat without any discrimination. But it is curious to note that none of them thinks that they are all carnivorous, at which point they cannot but agree.

The Hindus are extremely sensitive against cow killing. The intensity of this sensitiveness can be gauged by the story that Mohammed Ghori attacked India several times but were repulsed by the Rajput chief, Prithvi Raj. After all, some body advised

Mohammed Ghori to form a barricade of cows when advancing against Prithvi Raj. This time, the Rajput chief, though fully equipped, could not break through the barricade of cows, simply out of religious susceptibility. In consequence, Prithviraj was defeated, became a captive and brutally murdered, the bitterest part of the result having been the subjection of India to foreign rule for a long long time. This was the outcome of religious funaticism on his part. Surely everything extreme amounts to fanaticism. He dreaded to kill a few hundred cows; as a sequel to that, today lacs of cows are being slaughtered in Hindustan, no body there is to take notice of or to raise a finger against.

Similarly, the Mahammadans cannot brook to hear the name of pig or ham, because it has been forbidden in the Quran and stigmatised as *Haram*.

Now, the matter has taken a different shape. The Hindus become furious against cow-sacrifice when performed by the Mahammadans, while a section of people, namely, the westerners take beef with impunity and foster the slaughter of cows from the background. The Mahammadans, in like manner, become furious against the Hindus, when they utter the name of pig to their hearing, but the westerners, who take the flesh of pig and get it prepared and served by the Mahammadan cooks and khansamas, go scot free. However,

this oversensitiveness on the part of the Hindus and Mahammadans often leads to most disastrous consequence. But the funny thing is that the third party who consume both beef and ham, is no party in this affray. Their conduct is objectionable to none of the contending parties. Not only that, but we find that in the higher official circles, educated and leading Hindus and Mahammadans join most gladly and thankfully with the English people in the dining tables where all sorts of meat are freely served. From these facts, it can be inferred that the cause of dissension lies neither in beef nor in ham. It may be traced somewhere else, which is left for the consideration of the political leaders. We cannot but help remarking here that it is quite fit for a slave nation to fight among themselves for nothing to the hearty amusement of the foreigners, who take full advantage of the occasion and tighten the iron fetters of slavery. Exclaiming bravado for the Hindus and Mussalmans of India, we will now judge meat-eating from the religious point of view and from commonsense.

The Vedas of the Hindus advocate non-violence as the cardinal principle of religion. At the same time, we see that in the Vedic ages, they used to perform *Yagnas* or rites in which animal life was sacrificed not excluding cows. In the *Brihadaranyaka* Upanished, bull's meat was prescribed for a couple who would have desired to beget a child of strong physique and

uncommon intellect It is however, not very difficult to reccncile these two ends. Most probably non-vioience was preached for the people willing to walk in the higher standard of religious life, in which self-lessness plays the important part. For the novice, who are not capable of checking the sensual appetite and therefore unable to observe strict selflessness, it was modified in the form of performance of religious rites involving animal sacrifice. It is in the latter age *i.e., Pouranik Yuga,* that the practice of sacrifice of cows has been strictly forbidden, out of consideration of usefulness and the foreseen importance of protection of cows. But cows are useful to all people alike. If other sections do not take it into account, we do not see any reason why the Hindus should be so oversensitive on the matter.

The killing of animals for food purpose may be reconciled on other grounds. The climatic condition of the different places is surely a determining factor in the subject. The western world which is mostly occupied by the Christians, is too cold for vegetarian life. They cannot do without flesh. Never theless Holy Bible says :—

"It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak." (Roman 14-21)

And there are many instances to show that Lord Jesus was delicately compassionate for life of creatures and against violence. That he put forth no serious restriction on meat-eating and passed on simply with a praising remark, was due to the consideration stated above.

Similarly, the places like the Arabian deserts, produce foods crops quite scanty for the human beings living there. So it may be speculated that the Arabs of the primitive ages used to live mainly on flesh. Still, the great Prophet laid down some restrictions with regard to killing animals, for which he cherished a tender compassion. A story which goes as follows corroborates this statement. One day somebody brought a few young chicks from the jungles and presented to the Prophet. The mother of the young ones followed the man mournfully crying. The Prophet was moved at heart and ordered the man to take back the chicks and to leave them where they were. The story further verifies that the Holy Prophet was against violence.

In fact, these teachers of men were not blind to any religious laws. But they were compelled to modify their views in accordance with the time, place and circumstances under which their followers were. Had such modifications not been allowed, it might have been difficult or rather impossible for the people

to adhere to the creed. For illustration, we can mention here that Lord Buddha was avowedly a preacher of non-violence; notwithstanding the Buddhists of China and Tibet are all meat-eaters—nay, they reject nothing as uneatable.

Besides, nobody can show that for meat-eaters, the door of Heaven is closed. There are many legends to the effect that thousands of people who were habitual meateaters, had been successful in realizing the truth or achieving perfection. When the privileges vouchsafed by God to the mankind are thus equally shared by both meateaters and vegetarians, and in His criterion no body is supposed to be superior or inferior in virtue of meat-eating or abstinence therefrom; why should the people quarrel over such things and bring down disaster on the earth? We have stated before, everything disturbing the peace and happiness of the world are to be censidered sinful acts and should be avoided diligently.

When we are upto culturing the feeling of unity and brotherhood amongst different sects, and races of people, the only thing that should draw our serious attention is to lend due respect to the feeling or sensitiveness of others. Everybody is, indeed, entitled to his own ways of living, but certainly not in a manner that would create illfeeling or hatred in the heart of his fellow brothers.

From our point of view, we cannot give the least support to killing of animals for satisfying the sense of taste. Does it not amount to exploitation of the poor and weaklings and foster the rule of "might is right"? Surely it does so. If we, then, indulge in such deeds, we cannot have face to blame a powerful nation exploiting a weak one. It should be therefore vigorously discouraged as against Religion.

With a simple advice with regard to reconcilliation we shall finish the discourse. The people are in the habit of making mountain out of mole-hills where they differ and brush aside those points where they can agree. This is the cause of all unhappy tensions disturbing the peace of the world. Frictions we have experienced many and ill effects of them have been suffered much by the contending parties. It has proved to be utter failure to try to gain a happy end by means of quarrel and bloodshed. Now the time has come when a trial may be allowed to the peaceful methods of goodwill and brotherhood. For this purpose reconcilliation of religious and other differences, that are the main causes of dissension, is urgently necessary. In order to implement that, people must have to form a new habit in the reverse order *i.e.*, they should elate the points they can agree on, and ignore those where they cannot. There is the end of all troubles.

THE END